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For the Churchman.

Lenten Lays.

Supplication for Ash-Wednesday.

Wail, wail! ye people of the mighty God!
Robe ye in sackcloth; be your joyance thrust
Aside this season; bow beneath the rod,
Sit down amid the dust!

The sin of Judah* like a mighty sea
Sweeps o'er the world and lifts its waves to Heaven,
By the All-just, All-seeing Majesty,
How may it be forgiven?

Zion is riven: her children are at strife;
Her beauty by the spoiler's heel is trod:—
Wail, for her almost lost, or hidden life;
Wail for the Bride of God!

O spare Thy people Lord, by Thy long fast,
By all Thy sufferings from the Tempter's power
Begun this day in old Judea's waste,—
Shield us this trying hour.

Spare us! We *will* repent. Bestow Thine aid,
And we our utter sinfulness will own:
Send down Thy Spirit till our hearts are made
Fit offerings at Thy Throne.

Kyrie eleison! We are nought but clay,
Things of Thy bounty, creatures of Thy care—
Christe eleison! Wash our sins away,
With penance and with prayer!

O Lamb of God Who bearest all our sin,
Hear, and in mercy answer our request!
And aid, O Virgin-born that we may win
Thy glory and Thy rest!

Hyde Park, Lent, 1846. Acolytis.

* "Thou hast forgotten the God of thy salvation; and hast not been mindful of the Rock of thy Strength."—*Esaias* xvii. 10.

From the Christian Remembrancer.

The Recent Schism.*

To return.—We have then a deep basis of doubt existing in Mr. Newman's mind, almost from the very commencement of his course; we see a theory not indeed fully grasped or yielded to, for it allowed him to go on, and work for our Church, but still existing in a very solid and firm way. He seems to start with a deep latent incredulousness as to her very existence, a primary doubt as to whether she has anything at all in her, and is made of anything more than paper. He says, Here is an experiment to be tried; we have a church that we know nothing about, and it has to be unfolded and brought out: it is a mere experiment. 'The doctrines are in one sense as entirely new, as Christianity when first preached;' 'it remains to be tried'—'until we can produce'—'until it is realized in substantial form,' and so on, is the language, which, simply annihilating the three centuries of our Church's post-Reformation existence, prepares itself to test, for the first time, a book theory, as new to practice as if it had been the last issue from the press. The English Church has no past: she has not lived, she has not acted. She has no present either: she has only a future hypothetical existence, if she has any at all, as the product of an experiment, the result of a process which is but just now entered on. His mind fastens the one aspect of a book system upon her, and he prepares to pass through her, as if she were a phantom or exhalation, opposing no real resistance to the forcible theory that inwardly possesses him.

Upon a mind, then, going in this fundamental line of thought and feeling, comes the call to engage in and lead a zealous, enthusiastic, hearty and vigorous defence and resuscitation of the English Church. Mr. Newman responded to this call, and took up this great work. He had a right to do so. No inward antagonist theory, no deep misgiving, so long as it only exists elementally in the mind, and has not come to a regular full belief, precludes a man from taking part in or forwarding any movement in the system, which he is at present in. His mind is divided; he feels himself carried in one direction by his view, he has a call on him in another from his situation; he has an idea within him, an actual system about him; he thinks, he acts; he suspects philosophically, and maintains and defends practically, nay, warmly. This is a state of mind indeed, which, even when perfectly legitimate, is in one sense not a pleasant one to contemplate, because it touches and *borders* on what is forbidden; and as we call it up, and place it as a mental *status* before our mind's eye, we find the eye does not rest tranquilly upon it, but oscillates between side and side, and tendency and tendency, and is too much afraid of a perpetually hovering excess, to regard with much satisfaction even the mean. But it may be all this, and be a legitimate state of mind: it may also cease to be legitimate. This state of mind, whatever be its characteristics and dangers, Mr. Newman now, at the natural call of his position, has to be in. He was exactly the person to maintain it. Few people can act warmly or decidedly with even a trifling doubt, the least element of separation, in their minds. They have not the simple power or command which enables them to maintain two distinct and counterbalancing lines of feeling, or points of view; they cannot carry on an internal action and counteraction, or preserve, throughout two different mental positions, their mental unity. Mr. Newman had this power pre-eminently. If he had an inward theory against his Church, there was much in him to enable him to side with her. That power of entering into and assuming another state of mind, which in Mr. Newman is not simply an intellectual power, but a most ethical and religious one too; that faculty of sympathy, that real fellow-feeling, that love and kindness which his Sermons so beautifully show, came in. He was in a Church which had a theology, exhibited a basis, did a work, imparted a feeling. He was surrounded by minds that regarded her with affection and hope. He agreed with them: he acted out naturally his position; he put himself into the Church's view; he adopted the language of her divines, their statements, their defences; he was a genuine Church-of-England theologian, only with a reserve in favor of a fundamental suspicion in his mind, supposing it should turn out a true one. It is difficult to describe such a state of mind, without making it appear more intricate and subtile than it really is. We look on it from without, as a sight; within, it goes on as a fact, and is quite natural and intelligible to itself. A person has an embryo idea in his mind; he does not know what it is, or what it will come to; it is not a practical thing; it is in him, that is all that can be said; he is not the same as if it were not in him. Meanwhile, a whole circle of motives draw him out, and make him act. He has real love, real affections, activities, calls to do good, to do something; he is a man, a Christian. What is he to do with all this? Is he to do nothing? Is he to go to sleep? Is he to cease to be a real person, and become an abstraction? The laws of our moral constitution seem to provide for a state of mind that feels upon an hypothesis, and is perfectly sincere, hearty, and enthusiastic, upon a ground of which it distinctly contemplates the possible hallowness. There is a reality which acts through an internal intellectual medium, as distinguished from absolute natural reality, which comes straight and immediate from a man's very self. And however a plainer, and, as it might seem, a more common-sense view of our internal nature, may relieve itself of the difficulty of explaining some of her subtler operations by simply overlooking them; any one who will really look into and take cognizance of them, will see that there is one—one particular state of mind, in which a man believes, feels, opines in a given way, because he *throws* himself into such belief, feeling, mode of thought. He puts himself into a state of mind, and adopts a point of view which he follows up with fidelity and nature, into its various expressions, turns of thought, modes of speaking; he commits himself to it for the present, and waits to see whither it will carry him, and how it will unwind.

* Continued from our last.

We observe a decided difference, for example, on this very head, between Mr. Newman's state of mind, with respect to the English Church and the movement in her, and Mr. Froude's. Mr. Froude held pre-eminently an absolute and genuine, as distinct from an assumed view of the English Church; a primary and natural, as distinct from an hypothetical position in her: he had the real intrinsic feeling of belonging to his Church, as a branch belongs to a tree. He regarded her straight, and not through a medium. In this way, he had very strong sharp feelings about different portions of her history; keen likings and dislikings, vigorous sympathies and disgusts; equally genuine and natural both. He felt against the Reformers; he felt with the Caroline divines. These two sets of feelings did not represent two different stages of a mental progress, but one and the same. They were contemporary; and with all their apparent *primâ facie* contrariety, rose from one natural basis of mind, that gave itself the liberty of liking and disliking according to a genuine instinct, and was not prevented from having a real feeling in one direction, because it had one in another. We will add that not only were they contemporary, but that he himself distinctly contemplated the fact that they were so. 'As to the Reformers,' he says, 'I think worse and worse of them. Jewell was what you would in these days call an irreverent Dissenter. His defence of his Apology disgusted me almost more than any work I have read. Bishop Hicks and Dr. Brett I see go all lengths with me in this respect, and I believe Laud did. The preface to the Thirty-nine Articles was certainly intended to disconnect us from the Reformers.' We quote this passage because it contains the expression which has, perhaps, given the most serious offence of any that occur in his Remains, in the way of reflection on the Reformers,—the one about Jewell; and yet we see, it comes in immediate juxta-position with the most natural feelings of an English Churchman toward his own divines; and he censures Jewell from a distinctly Church-of-England basis, and not from any other. It would be an endless task to go on quoting passages from his letters, in which he shows this strong hearty sympathy with our divines, their zeal, exertions, writings; for we should have to quote nearly half the volume. Let any one turn to his letters, and they will see his animus clearly enough. At the very time that he had arrived at his very strongest language about the Reformers, he held exactly the same that he always had about our standard divines and Churchmen. We see the zest and relish with which he enters into their works, their love of antiquity, all the struggles they carried on, in their day: we see him appreciating them as men of power and intellect. He has all the associations, that a genuine English Churchman has, with respect to the period of the Great Rebellion; is fond of recalling it, realizes it vividly and keenly, and dwells with real affection on Charles and Laud, 'those blessed martyrs,' and on all the nobleness and self-devotion which that period brought out in our Church. We are referring to a whole class of feelings in him that would be denominated by some persons 'party spirit,' and considered superficial. Such a 'party spirit,' however, as Mr. Froude's, is as good a test of a person's real feeling for his Church as we could have. Whether a person may or may not be an excellent member of our Church without this class of feelings, we do not say; but to try the reality of his church-smypathy, the *reality*, we say, as distinct from any other characteristic which may or may not be approved of—if we want simply to be quite sure about that, (and it is the only thing we are concerned with now;) the test of *party* feeling offers a hyperbolical certainty as to that point. There can then be no mistake about him. It is when a person's feeling ramifies and goes into all corners and paths, and takes hold of individual names, and likes and dislikes in detail, that the reality of that feeling appears so. *E. g.* Mr. Froude has a feeling about Milton;—'I think I shall give him a touch some day:'—

——animumque explesse juvabit
Ultricis flammæ, et cineres satiasse piorum.

About Hampden:—'Memoirs of Hampden would be a subject . . . would take to with zest, as he hates that worthy with as much zeal and more knowledge than your humble servant.' So he dwells *con amore* on all the schools which the high Anglican feeling has formed—the Nonjurors, the Scotch Church—on all displays of English Church feeling. Even Sacheverell's mob is grateful to his feelings: he goes back to the career of the English Convocation, and its characteristic termination. 'I see the reason Convocation was put down in 1717,' was the remonstrance of the Lower House against the upper, to make them censure Hoadley's Reservation. The upper house had a very little while before taken part with the Socinianizing Bishops against the lower. Also, what a curious thing it is to see the popularity of high Churchism among the lower orders at the time of Sacheverell's trial? These matters 'have opened to my weak mind, a field of thought and enquiry, which I have no great chance of following up. If I had £5000, I would pay all the clever fellows I could, to analyze the pamphlets, &c., of that time, and make a good history of Protestantism. A continuation of Collyer, would just take in all I desiderate; and if done well, most curious and amusing it would be.' All these biasses, associations, deep English Church feelings, go on together with, and are not detroyed by, his dislike of the Reformers; go on together with, and are not destroyed by, his love of Thomas à Becket and the mediæval Churchmen. Was this a mental confusion—was it puerility? Was his English Churchmanship a mere schoolboy feeling, that he had not yet parted with, and was soon going to do? The analogy of his character, hardly makes that likely. Mr. Froude could give up prejudices as well as most people; he did give them up remarkably quick, in one instance, viz., in the case of the Reformers. Why could he not have done the same in the other case? Why should he, when he had ceased to be a Reformation partizan, resolutely keep up the English Churchman? 'To see his way rapidly and acutely,' says one who ought certainly to know him, 'was common to him with many; but to venture along it with uncompromising faith, was in a degree peculiar to himself.' He was 'a mind of itself inclined to rationalism,' we are told, and as far from an indolently prejudiced one, as could be. A mind, then, 'able to see its way rapidly and acutely,' a keen, philosophical, naturally rationalistic mind, gives up the reforming, retains the Anglican, adds on the mediæval spirit. Mr. Froude *uno eodemque animo*, beatifies Becket and Laud, and condemns Cranmer. He does so, because in each case he knows what he is doing: he sees in mediæval Churchmanship, the same main spirit and cause that he sees in the Laudian, and in the temper of the Reformation, something very different from both.

We mean to say that Mr. Froude took a *bonâ fide* natural position in the English Church, upon which natural position he said many strong, sharp, and apparently contradictory things of her—things both ways. You hear him talking of the Reformers, and you think he hates the Church: you hear him talking of our divines, and you find he loves her. This is genuine nature. It is a test of nature in a man, when he is not afraid of expressing himself both ways, and gives his feelings on each side their vent, without stopping to modify and reconcile. Nature is conscious of her own consistency, and can afford apparent contradictions. How constantly we may observe this. Take any one in a natural state of feeling on any subject, or with respect to any person: there will issue from him, as likely as not, a variety of thoughts, which, put down on paper, and looked at by themselves afterwards, will appear contradictory; and it may be no evidence against them if they do; it may tell for them. If he had constructed his point of view, and not had it naturally, it would have been probably more superficially consistent. Mr. Froude speaks against the Reformation spirit, against 'Church of Englandism,' against 'establishmentism,' against 'smug persons,' against many other things: all this is perfectly consistent with, and in him, did, as a matter of fact, actually go along intimately with, a deep, loyal, genuine, natural Church-of-England faith and feeling. It may be said, of course, that if he had lived longer, he would have altered and become a seceder; but it is easy to make a supposition. Certainly, no one can argue for it from the similarity of his state of mind to Mr. Nswman's, when he was alive; for it was a very different one.

This difference that we are observing in Mr. Froude's and Mr. Newman's mental position in our church, shows itself in one rather remarkable instance; one which claims our attention the more too, for being contained in a statement proceeding from Mr. Newman himself; we allude to a 'Retractation, which appeared anonymously in the 'Conservative Journal' some years ago, and which the writer has now formally acknowledged in the advertisement to his new work. The extraordinary strength of Mr. Newman's expressions against Rome, is a point, we believe, that many never quite understood, till that explanation came out. It was a difficulty with them, how a mind, with Mr. Newman's general tendencies, could have held such extreme language on that subject. The language was much stronger, and brought on wholly another class of expressions, than what either Mr. Froude, Mr. Keble, or Dr. Pusey have used:—we mean such as that, 'it was to be feared that the whole Roman Communion had bound itself by a perpetual bond and covenant to the cause of Antichrist;' that she was 'spellbound, as if by an evil spirit,' 'that bad spirit which was the animating principle of the Fourth Monarchy,' 'the Sorceress upon the seven hills,' 'the man of sin,' 'the old man, or evil principle of the flesh, which exalteth itself against God;' that this 'was certainly a mystery of iniquity, and one which may well excite our dismay and horror;' that the spirit of Rome 'gained subtlety by years;' that 'Popish Rome had succeeded to Pagan; and would that we had no more reason to expect still more crafty developments of Antichrist!' 'In truth,' the language goes on, 'she is a church beside herself;' 'the spirit of old Rome has risen again in its former place, and evidenced its identity by its works.' 'In the corrupt Papal system, we have the cruelty, the craft, and the ambition of the Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its polity, and its assumption of universal dominion: old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretence.' 'Their (the Romanists') communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth.' And epithets such as 'profane,' 'impious,' 'blasphemous,' 'gross,' 'monstrous,' are used with boldness and decision. With respect to such language, and remarking on particular parts of it, Mr. Froude writes to Mr. Newman, as follows:—'I wonder you could, even in the extremity of οικονομια and θενακισμος, have consented to be a party to it.'—'I except from . . . . approbation, your . . . . most superfluous hit at the poor Romanists. You have first set them down as demoniacally possessed by the evil genius of Pagan Rome, but notwithstanding, are able to find something to admire in their spirit, particularly because they apply ornament to its proper purposes: and then you talk of their churches. All that is very well, and one hopes one has heard the end of name-calling, when all at once you relapse into your Protestantism, and deal in what I take leave to call slang.'

Now, one thing is not difficult to be seen here, and that is, that Mr. Froude did not quite understand the particular state of mind in which Mr. Newman used all this language. A retrospective view, throws almost an appearance of simplicity over his remonstrance: the subsequent explanation so completely cuts under it. Mr. Froude, however he might joke about οικονομια, evidently does not imagine any real serious deep οικονομια to be going on in Mr. Newman's case; he takes his language for the expression of his real opinion in the ordinary way, and he tells him his opinion is wrong. 'I do not believe,' he says, 'that any Roman Catholic, of education, will tell you,' &c. &c. He supposes, all along, Mr. Newman to be speaking his own words. On the other hand, Mr. Newman's account of himself is: 'I said to myself, I am not speaking my own words, I am but following almost a consensus of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position.' Here we have a difference then, in a particular instance, which is the result of a general difference in their two states of mind. Mr. Newman *put* himself into a state of mind, Mr. Froude did not: he had his own natural one, and that only. Language, therefore, that hurt Mr. Froude, sat comparatively easy upon Mr. Newman: it was not the expression of himself, in the same sense it would have been of Mr. Froude. Mr. Newman threw himself into a system, carried out a position. He held the language which he thought belonged to that system and position; and it was his own, only through that medium; his own in a secondary, and not a natural sense.

It is obvious which of these two states of mind throws most life and reality into the Church; which is the son's, and which the sojourner's feeling. Mr. Froude united *himself* with his Church; and regarded it as a home, in which he could think and act naturally and freely, as a person does at home. He did not go to books in the first instance, to know how he was to express himself; he had his own language, and he used it. Mr. Newman might have said to himself, We are a living Church, and have a right to alter our controversial style if we please; just as a living person can make changes in his manner, tone, and deportment: although our old controversialists used harsh and rough language, we are not obliged to follow them in it; let us speak in our own words; we are as really the Church as they were. But Mr. Newman did not do this: he went immediately to books for his language; he spoke, as he tells us, what were 'not his own words;' and a line, in one aspect extremely deferential to the authority of his Church, does in reality exanimate and deaden her. Alas! is there not betrayed in it that view in his mind which we have already alluded to, which, latently, from the first, fastened the aspect of a book system on his Church? Mr. Newman seems to go instinctively to documents, not to life; to think of her as a literature, and not a substance. His line binds an objectionable and untenable style of language on her, from which it relieves him; in the act of not committing himself, he commits his Church, and enjoys an ominous infernal liberty, under shelter of her stiffness.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LVII.

Feast of St. Matthias the Apostle, February 24th.—The following is the Portion of Scripture appointed for the Epistle:—

Acts i. 15.

"In those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his Bishoprick let another take. Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias. And he was numbered with the eleven Apostles."

This passage has been made the subject of much critical remark by commentators. The noticing of their disquisitions, however, in any detail, forms no part of the present purpose; which rather embraces a few practical reflections fitted to a spiritual improvement of the Festival. In these no other order shall be pursued than is suggested by this portion of Holy Scripture.

The first remark that occurs arises out of the notice of the fall of Judas having been the subject of prophecy. Hence there are those who would infer that he was constrained by divine pre-ordination to the commission of his great and deadly crime. This, however, is in clear incongruity with the whole tenor of God's dealings with our race. These uniformly suppose man to be a moral agent, capable of acting for himself, required to act for himself, and subjected to a correspondent responsibility, enforced by the promise of reward, and threat of punishment. To imagine any pre-ordination, whereby an individual must of necessity perpetrate any particular action, is to strip him of moral agency, responsibility, and desert of punishment for sin. Indeed, it is to strip sin of its sinfulness, and make the most flagitious actions but the fulfilment of the decree, the ordering, and therefore the will of God; and thus to make them *obedience* and not transgressions.

If we would avoid consequences so repulsive to all scriptural and reasonable ideas of what is right in itself, and pure, just, and holy in our Maker, we must take a view of the fulfilment of prophecy concerning the actions of individuals, not thus repugnant to the Bible, but harmonizing with its views of the perfect and infinite consistency of the divine character and attributes.

Prophecy, in its bearing upon the conduct of moral agents, must be regarded in connection with the fact that *foreknowledge* by no means necessarily supposes *fore-ordination*, or the operation of any constraining cause. Because a thing is foreseen, it is not therefore predestined. To the divine mind, past, present, and future, are merged in an eternal now, plain and open before the Deity, as if all the events embraced by them were in the actual course of transpiring. His knowledge of future events, therefore, no more supposes causality, than does our knowledge of events occurring under our immediate notice.

The fact, then, of the treachery of Judas having been foretold, arose from a knowledge that he would act as he did, and not from his being laid under a necessity of thus acting. St. Peter's declaration that the prophecy concerning him "must needs have been fulfilled," can only mean either generally that the betrayal, and consequent sufferings and death of Christ, were connected with the great divine plan of atonement for which He came into the world; or more particularly, that the divine interposition could not have been expected, to avert Judas's treachery, whereby Christ was given up to His atoning sufferings and death.

The expression in reference to Judas, "that he might go to his own place," has also been thought to be connected with the doctrine of divine pre-ordination, whereby he was destined to future punishment. But besides the wicked injustice done to the Gospel by supposing this to be true of any human being, it is only necessary, as a reply, to substitute for "own place," the more literal translation *proper place*—"that he might go to his proper place," that is, the place for which he had fitted himself by the enormity of his guilt.

The account of the death of Judas given above, differs apparently from that contained in the fifth verse of the twenty-seventh chapter of St. Matthew. The former states that "falling headlong, be burst asunder in the midst;" and the latter, that "he went and hanged himself."

The two passages have, in various ways, been shown to be consistent. Commentators who put upon the history of his melancholy end the most reasonable and natural construction of his having died by his own hand, suppose him to have fallen in the act of hanging himself, or while hanging, and thus to have met with the above mentioned dreadful accident to his person. Others think that the account of the event, in the original language, does not necessarily imply his having committed suicide. They consider the word translated in St. Matthew "hanged himself," to mean rather that he was strangled or suffocated. This they suppose to have been the effect of a fit, brought on, or at least greatly aggravated in its consequences, by the disturbed and wretched state of his mind, and that the convulsions of his system, thus occasioned, produced the rupture in his body.

This view of the case is connected, in the minds of some, with the idea that Judas may perhaps have died a penitent, and experienced the pardoning mercy of his injured Lord. This opinion ranks among its abettors, the learned, pious, and industrious, but often too fanciful and speculative, Dr. Adam Clarke. Conformably to this idea, the phrase, "that he might go to his own place," receives the too mitigated construction of its referring simply to his fall from the apostleship to that degraded station or place, which was more "proper" for one of his covetous and faithless principles.

Amiableness and kindheartedness are always interesting; but should never be suffered to interfere with the full reception and due appreciation of the truth. Gratifying as it may be to think that there is still ground for hope that even such a sinner as Judas yet repented, in the sense of genuine spiritual repentance, and was spared the dreadful everlasting punishment due to his crimes; we ought to beware lest the feeling be but a phase of the false principle which would evade the Scripture view of the future punishment of the wicked. The writer is far from pleading for the revolting and unchristian satisfaction with which certain views of religion encourage an incessant dwelling on the terrors of divine justice in the eternal condemnation of the wicked. To believe in this awful part of God's dispensations on the ground of its being clearly revealed, and to bow in meek and humble acknowledgment of its righteousness and justice, are indeed our bounden duty. But still we may and should, in accordance with the kind and benevolent principles and feelings of the Gospel, rather delight to dwell on the mercy that speaks pardon and salvation, through the blood of atonement, to the true Christian penitent. It is hardly probable, however, that the case of Judas admits this indulgence of charitable feeling, or that his repentence was any thing more than mere selfish and ungodly sorrow. Of one thing, however, there can be no question—*the enormity of his guilt.*

Can this guilt be shared? Can we partake of it?

One of its strongly marked features, and what perhaps contributed most to its terrific issue, was *covetousness*, a crime which has a peculiarly strong and desperate hold on the affections, dispositions, and passions, of our fallen nature, and of which the magnitude and danger are illustrated by the marked frequency and severity of God's denunciations against it. In view of the delusive insinuations with which this crime gains ascendency over the human heart, of the hardening influences with which it uproots the best and holiest Christian affections, and of the awful extent of guilt to which it often lures, gradually and with small beginnings; let the Christian jealously watch his heart lest he encourage its destructive wiles. Let him sit in unsparing judgment on every desire and every means directed towards worldly gain; on the principles and mode with which he seeks it, the affection that he bestows upon it, and the ends to which he renders it conducive. Ere he is aware, he may, for its sake, he betraying the pure and holy cause of the religion which he professes.

Judas "was guide to them that took Jesus," and thus brought upon himself an awful and peculiarly heavy share of the guilt of the ignominy, sufferings, and death to which they subjected that Holy and Just One. And St. Paul warns us that the crime of putting the Lord to an open shame, and crucifying Him afresh, may even now be perpetrated. It is the guilt of all who wilfully continue in unrepented sin. Alas! who is so circumspect in conduct, so faithful in the commandments and ordinances of the Lord, so true to the sanctifying principles of His Gospel, and watchful against all violations of His holy word and will, that he can plead exemption from voluntary self-exposure to the guilt and condemnation of doing despite unto the Spirit of grace, resisting the offers of saving mercy, and thus pouring contempt upon the holy name, and betraying the sacred cause, of his Lord and Master?

And if we shudder at the thought of his guilt who, for a paltry recompense, could betray so faithful and good a Lord, what else do we when, for any temporal advantage, we violate our Christian obligations, and offend against Him who loved us even unto death? We may go on in iniquity, enjoy the fruits of our unrighteousness, and prosper by the unchristian means which we adopt. But what we gain of wealth, honor, power, or pleasure, is but the price for which we incur the guilt of betraying our Lord, exposing to dishonor His holy name and cause, and giving His infernal enemy a triumph on the ruin of a soul—and it may be, through our influence aud example, of many souls—which Christ came to save.

He who can be hard, oppressive, and unjust in his dealings; unkind and uncharitable in his judgment of others; little heedful of the influence over heart, character, and life, which the Gospel requires in behalf of its most excellent virtue of charity; wanting in the fulness of the spirit of Christ; indulging, however secretly, in violations of His holy law and will; and devoted mainly to the things of time and sense; and yet, when occasion offers, or a turn may be served, assumes the aspect, adopts the phraseology, engages in the exercises, and pretends to the character, of religion and piety;—what does he but utter, with Judas, the deceitful exclamation, *Master, Master!* What but approach his injured Lord with that betrayer's treacherous kiss!

Were we asked to name the man who does the greatest injury to the Christian cause, and most wickedly exposes it and its divine Author to disgrace and scorn, it would scarcely be the hardened sinner who glories in his shame, prides himself in his iniquity, boasts of the war he wages against piety and virtue, and owns his hostility to God and goodness. The *hypocrite*, who makes religion the cover of his baseness, would have the very Gospel minister to his guilt, and associates with the name of Christ, and profession of His cause, a heart devoted to the world and sin, must stand confessed as Christ's deadliest foe, the most dangerous traitor to His cause, the Judas who, cherishing Iscariot's own spirit, can look for no other final recompense than *his* own place.

St. Peter refers, in illustration of Judas's guilt and merited punishment, to the prophetic language of David in the hundred and ninth psalm. Objection has been made to the use of this Psalm in the service of the Church. The objection is founded on an improper view of it, as if its use was our adoption of David's maledictions against his enemies, and encouragement of the like in our own cases. All such unchristian tendency of this portion of the psalter must surely be wrongfully attributed to it, when we consider it as endited by the Holy Ghost, and intended for use, and actually used, in the Church of God, under the direction of its inspired writer.

Most, if not all, of the Psalms in which David refers to himself, are prophetic, he speaking in the person of Messiah, of whom he was a type, and who, in His human nature, was to be his descendant. The twenty-second Psalm, commencing with our Saviour's impassioned exclamation on the cross, and incorporated by the Church into her Good Friday services, is a very striking example of those psalms which can be correctly understood only in the view of their prophetic character, and of the typical character of the writer. No well informed member of the Church thinks of using it with a reference to David or himself, but only as setting forth, as fitting and deeply interesting matter of devotional meditation, the sufferings and death of Christ, David's great Antitype.

This hundred and ninth psalm also is greatly perverted, if used with reference to David and his enemies, and much more to ourselves and our enemies. St. Peter's quotation of it, in the Epistle for this day, shows it to be predictive of Judas Iscariot, in his treacherous enmity to our Lord. Considered in this light, it presents an awful exhibition of divine wrath against him, and other like enemies of Christ. *They*, therefore, should be regarded as the subjects of these terrible denunciations, and *Christ* as the great Judge by whom they are pronounced.

The design and benefits of the constant use of the Psalms of David are various, including, in no small degree, the suggesting and helping on of wholesome and edifying *meditation.* And very wholesome and edifying is due meditation on those terrors of the Lord which are calculated to exert so powerful an effect upon the human heart, amidst the spiritual dangers with which it is surrounded, in working a desire and endeavor to flee from wrath, and lay hold on mercy. This is the object of those psalms which, like the hundred and ninth, reveal the righteous judgment of God against the workers of iniquity.

It may further be observed, that instead of the imperative form in which the deprecatory passages, in this and similar psalms, appear in our translation, the *future* can be substituted with equal justice to the original; so that, instead of "let him be condemned," and "let his prayer become sin," we may understand, "he *shall* be condemned;" "his prayer *shall* become sin."

In either form, however, such passages should be understood as *Christ's* denouncing His just wrath, and righteous threatenings, against His obstinate and impenitent enemies. In our recital of them, we should set Him before our eyes; and never dismiss from our minds the solemn thought that we are they on whom this awful indignation will fall, unless we are shielded by the mercy which He has promised to the penitent and faithful. Used in this light, the wisdom and piety of the Church's prescribing the use of these psalms, will be experienced by us, in the reverence, the awe, and the wholesome fear of offence, which they will produce in our minds.—The proper and natural fruit of these emotions, will be holy resolutions, sincere endeavors, and faithful prayers, that we may come

out from among the enemies of the Lord, and be true in allegiance to Him, lest sharing their guilt, we become also partakers of their punishment.

Having thus reflected on the case of Judas, who was so dreadfully removed from the apostleship, the festival of the day, and the portion of its appropriate services now before us, lead to consideration of the supply of the vacancy thus created. Two prominent Christians, probably of the order of the Seventy, possessing the proper qualifications, having been selected by the disciples, they determined to cast the lot between them, offering solemn prayer that God would be pleased to express, by the determination of the lot, which of the two was chosen by Him. Matthias, the saint this day commemorated by the Church, was the one thus designated to the apostolic office. This being the only instance on Scripture record of the use of the lot in designating pastors for the Church, there can be little doubt that the disciples were moved to it, either by a special monition of the Holy Ghost, or by direction, for meeting the then pending emergency, given by our Lord in that intercourse with His apostles, between His resurrection and ascension, in which it is recorded that He spake unto them of things pertaining to the kingdom or Church of God.

It was required of those who were chosen to be subjects of the lot whereby the successor of Judas was to be selected, that they should have been companions of our Lord and His apostles during the earthly ministry of the former, in order that they might be qualified, by personal observation, to bear testimony to the leading facts on which the truth of the Gospel depends. Hence we learn that even in inspired men, and those whom God Himself was pleased specially to designate, He had regard to ordinary advantages and qualifications for the ministry.

Bearing witness of Christ's "*resurrection*," is represented as a main point in the ministry of the apostles. This has reference to that character of this cardinal fact to which St. Paul alludes when he declares that without it, all our religion—the preaching of the ministry, the faith of the Church, and the hope of pardon—is vain. The resurrection of Christ, therefore, is often referred to in the New Testament, as representing the whole Christian system; as in the Apostle's declaration, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And this importance may well be given to the resurrection, as it was the sealing proof of that divinity of Christ which constituted His main fitness to be a Saviour, and brought evidence to the world, that the atoning sacrifice wherein He surrendered His body to death, was accepted, and allowed of God, for all the great and precious benefits for which it was offered.

The principle care manifested in the important transaction of providing a successor to Judas, was that he should be "*chosen of God.*" And although we have no warrant for any extraordinary method of determining this great and essential point in the selection now of men for the holy ministry; yet the sanctity of the office, its high character, as representing God Himself, and as authorized to act in His name, its momentous functions, as designed for the promotion of His glory, and the eternal salvation of men, and the infinite and everlasting consequences, good or evil, which must ensue to the individuals holding it, urge alike upon our understandings and our hearts the momentous and deeply interesting truth, that none should undertake it but those, the soundness of whose principles, the purity of whose views, the disinterestedness of whose motives, the strength of whose faith, the ardor of whose piety, the sincerity of whose devotion, the consistency of whose characters and lives, and the aptness and meetness of whose general qualifications, show that they are the chosen of the Lord, called according to His will, moved by His Holy Ghost, and fitted by His providence and grace for the reception of the ministerial commission. Very diligent should be the members of the Church, and very sincere and faithful, in prayer, and in all the instrumentality in their power, that she may have none but fit persons in her holy ministry, and that, in the expressive language of the collect for the day, she, "being always preserved from false apostles, may be ordered and guided by faithful and true pastors."

Although the Scriptures give no other account of St. Matthias than his appointment to the apostleship, yet the very brief notices taken of him in ecclesiastical history show that he was a pastor of this excellent and exemplary character. He appears to have been, before his promotion, one of the seventy disciples, and to have exercised his apostleship principally in countries east of Judea, where he received the crown of martyrdom.

This was the portion of most of those who, in that day, and for several ages after, were eminent public advocates of the Gospel, together with a large number of their more humble associates and followers. But their faith was equal to their support, even in this extremity of trial, and produced spiritual effects almost sufficient to counterbalance the horror excited by the record of their sufferings. Great is the admiration, the Christian joy, and the holy gratitude, and strong the support and encouragement of faith, which flow from due consideration of the abundance of God's grace manifested in the heroic tranquillity, the subjugation of evil passions, the triumphant hope, and the foretaste of heaven, which made even the rack, the stake, and the cross, a happy scene of death. May the celebration of their memories, ordained by the Church for the most pious and useful purposes, be blessed to the strengthening of her children in the faith thus cherished and thus adorned! With Jesus Christ and Him crucified for its *Object*, and a life and character conformed by His grace to His holy will, as its *fruit*, this faith will bear good Christians up under all the trials and difficulties of their spiritual course. Naught that the world, the flesh, and the devil can do will draw them from their steadfastness. In the strength of the great Captain of their salvation, they will come off more than conquerors; and be finally admitted, through His merits, to the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, and all the blessed saints in heaven. There, too, they will forever enjoy the presence and smiles of the Saviour of their souls, who, in the days of His flesh, was also tried, and also suffered; but, for the joy that was set before Him, endured the cross, and despised whatever shame he was called to encounter in doing His Heavenly Father's will; whom, having not seen, they love; and in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory.

Let us, however, never forget, that there will be but one other eternal state—the "own" or proper "place" of all who prove faithless and treacherous to the cause of Christ—that of perpetual banishment from this blessed company of heaven, and perpetual condemnation to the everlasting fire prepared for the devil and his angels.

B. T. O.

For the Churchman.

Mr. Editor,—In a recent number of the Christian Witness, the editor, in reference to the letter of Bishop Eastburn, 'openly rebuking,' as it is termed, 'certain innovations,' &c., takes occasion to censure two Church papers for having copied some remarks from a non-episcopal paper, commenting upon the course of the bishop in his uncalled for attack upon the Rev. Mr. Croswell, the editor, forgetting, at the same time, that Bishop E. provoked the controversy, and wrote in part in behalf of 'other Christian bodies,' for whom he manifested much sympathy and affection.

It is not my intention, Mr. Editor, to write at length upon this subject. I could not, however, in reading the remarks of the editor of the Witness, but notice his marked inconsistency. If Bishop Eastburn (as he clearly did) invited the public expression of opinion in this matter of other 'Christian bodies,' and if sentiments and opinions have been thus honestly and truly given, can it be deemed censurable in those of our own household for having availed themselves of the truth of the arguments of others? The truth is, Bishop E., to say the least, has committed an error of judgment in this thing; and *party* motives are manifest. But, the editor remarks, 'We have said all that we have to say on this point'—and so have

I.

For the Churchman.

"The Might of the Cross."

Rev. and Dear Sir,—An article signed "Reformation," in the Protestant Churchman for February 7, borrows the above title from the CHURCHMAN for January 31, and contains a fierce assault upon your correspondent St. C., whose pardon I would ask for taking the reply from him.

Mr. "Reformation" waxes very facetious upon the statement of St. C., that Moses held his arms in the figure of the Cross. "We should like to know," says "Reformation," "the writer's authority for this precious piece of information. It certainly is not to be traced to a Rabbinical source—to Jewish tradition and Christian tradition," &c. "Reformation's" knowledge of Rabbinical "*and*" Jewish tradition, I have no means of measuring; but he must be very ignorant of Christian tradition. Did he ever hear of one St. Barnabas, a fellow apostle of St. Paul? Christians have a tradition that he left an epistle; and from Archbishop Wake's translation of it I copy the following:

Chapter xi. v. 3.—"And yet further, He (the Lord) saith by Moses: (when Israel was fighting with and beaten by a strange people; to the end that GOD might put them in mind how that for their sins they were delivered unto death.) Yea, the HOLY SPIRIT put it into the heart of Moses to represent both *the sign of the Cross* and of Him that was to suffer." St. Jerome follows St. Barnabas in this on the 17th chapter of Exodus.

"Reformation" quotes from St. C. again: "The writer further tells us, 'that the reverend Fathers of the Primitive Church, 'in going out and on coming in, at their meals, &c., made upon their persons the sacred form.' "Now," continues "Reformation," "we know not the authority for their assertion—(and this assertion of "Reformation's" I heartily believe)—nor do we remember to have met with it in the biography of any of the Apostolic or even *early* Fathers."

Permit me, sir, to ask two questions, and to give sundry authorities. Does "Reformation" know what is meant by an "Apostolic or even *early* Father?"

Did "Reformation" ever hear of Tertullian, Eusebius, Origen, St. Augustine, St. Chrysostom, St. Cyprian, St. Cyril, St. Gregory of Nyssa, St. Basil, St. Athanasius, St. Gregory Nazianzen, or St. Jerome?

Tertullian (A. D. 198) says—"At every step, at every coming in or going out, at clothing ourselves or binding on our sandals; when we wash; at our meals; at going to bed or at sitting down, we fortify our foreheads with the *sign of the cross.*"—*Tertullian de Coronâ Militis.*, c. iv.

(A. D. 390.) "In fine, what is that sign of CHRIST which all have known, if it be not the Cross of CHRIST? Which *sign*, if it be not applied to the foreheads of believers; to the water with which they are baptized; to the chrism with which they are anointed; to the sacrifice by which they are nourished, none of these things is duly performed."—*St. Augustine, Tract* cxviii. *on St. John.*

(A. D. 250.) "Let our foreheads be guarded, that GOD'S *sign* may be kept safe."—*St. Cyprian, Epistle* lviii.

(A. D. 214.) "Fear therefore and terror shall fall upon them, (i. e., the demons,) when they see faithfully fixed upon us the *sign of the Cross*, and the might of those arms which the LORD expanded upon the Cross. As he says, 'All day long have *I stretched out my hands* to a disobedient and gainsaying people. Never do they fear thee unless they see the Cross upon thee, unless thou canst say, 'GOD forbid that I should glory, save in the Cross of my LORD JESUS CHRIST, by which the world is crucified unto me, and I unto the world.' "—*Origen, Hom.* vi. on *Exodus* xv.

A. D. 315. "Be thou not ashamed then of the Cross of CHRIST; but if others choose to hide it, do thou display it openly upon thy forehead; that devils, seeing the kingly sign, may flee trembling. Make thou this sign, when eating or drinking, sitting, lying down, or arising; in speaking, in walking about, and, in fine, in every thing."—*St. Cyril, Catechesis* iv., *de Ascensione.*

And again, the same Father, repeating more particularly as to time and place, his directions for making the holy sign, says, "Be not ashamed then to confess the Crucified, but be His sign openly made upon the forehead, yet, let the Cross be upon all things. In eating, in drinking," &c. He proceeds to call it "the guard of the feeble," the "mark of believers, and the terror of devils;" adding, "for when they see the sign of the Cross openly made, they remember the Crucified; and fear the Bruiser of the serpent's head."—*St. Cyril, Cat.* xiii. 19.

(A. D. 250.) "Finally, who ever may be the ministers of the sacraments, the hand which baptizes and anoints, or the breast from which holy things go forth, the authority for operation in all the sacraments is effectually shown in the *sign* of the Cross."—*St. Cyprian, de Passione* CHRISTI.

(A. D. 334.) "Hasten, ye poor and feeble sheep, to the distribution of the royal bounty, to the *sign and seal of the Cross*, which brings strength and remedy against evil."—*St. Gregory Nyssen, adv. eos qui deferunt Baptismum.*

If "Reformation" be a Churchman, let him ask his rector to find the above for him, and add to them these:—

Tertullian, on the LORD'S Prayer; *St. Chrysostom*, Homily liv. on St. Matthew; *St. Basil*, Book on the HOLY GHOST, c. 27; *St. Athanasius*, Lib. de Virgin, n. 13, and de Incarnatione Verbi, n. 47 et cap. seq.; *St. Gregory Nyssenus*, ii. 980—*also*, in Lib. Nemesio Pagano iii. 879—*also*, in poem. Contra Diab.—*also*, iii. 548. 573; *St. Gregory Nazianzen*, Carmina adv. iram, p. 223; *St. Jerome*, Epistles to Heliodorus and Eustochius; *St. Augustine*, Confess. Lib. i. c. 7—*also*. Tract xi. in St. Joan.

Let Mr. "Reformation" get his rector to translate for him the above referred to passages. They were obtained by the present writer from the copies of those Fathers in the Seminary Library. Then let "Reformation" say whether there is any warrant for St. C's assertions in the "Apostolic or *even* early Fathers."

Passing over the massive complacency with which "Reformation" rebukes one "fledgeling in theology," another of the same sort would tenderly counsel him, never to speak when he knows nothing, but to stick closely to his shopboard or counter, and leave questions in religious matters to those who are better informed.

ACOLYTIS.

Hyde Park, Septuagesima Week, 1845.

For the Churchman.

Rev. and Dear Mr. Editor,—Your erudite neighbor announces that he no longer reads the Churchman! Poor creature! I do read his hebdomadal, for I am not afraid of shadows.

In the last number is a piece signed "ST. GEORGE'S:" from the signature I infer it is at least semi-official. The writer disclaims with great indignation the idea that his Church is under any obligations, or has received any favors from Trinity. She has not received any thing but her just share, and not that: at the time of the separation she was entitled to *one third* of the whole property of the corporation, reckoning by churches connected with Trinity; and *one* SIXTH, reckoning by all the congregations in the city.

Let us look at the facts alleged, in the first place.

The separation took place after October 1811 and before October 1812. At the Convention of 1811, Trinity Church, St. Paul's, St. George's, and St. John's Chapels constituted one parish, and are reported accordingly. So that St. George's at the best was only entitled to *one fourth* instead of *one third*. Again: the congregations in the city, besides the four above mentioned, were St. Stephen's, Grace, Christ, St. Mark's, St. Michael's, St. James's, Zion, and Du St. Esprit, making in all *twelve*. Surely then St. George's, on the principle of reckoning by congregations, was only entitled to *one twelfth* of the spoils. My rapacious neighbor ought to have stated his case more accurately; and at any rate have explained why it was that St. George's was entitled to so enormous a share. I fear that cupidity not only blunts the moral sense, but also blinds the perceptive faculties:—it makes things appear as we would have them to be, not as they are in reality.

So much for the facts alleged. Will he further have the goodness to explain why it was that St. George's *Chapel* was *per se* entitled to one third, or any portion of the property of Trinity Corporation. While that Chapel continued in union with it, the congregation was of course entitled to all the privileges, benefits, and emoluments, belonging to the same; not as a *distinct congregation*, but as *members of the parish*. The connexion between them was not a *federative union* of several congregations, but that of a parish with several chapels of ease, all under one head, governed by one vestry, and forming one undivided corporation. St. George's wished to separate and become a distinct congregation; to have her own rector, and her own vestry, to manage her own affairs, and be entirely independent of the mother Church. She had no right to *demand* this separation; it was a boon of the mother Church to allow her to effect it; and the terms granted were a matter of pure favor on the part of the latter. She might have said to the discontented members (if such there were) who sought a separation: the chapel is ours; we support the ministry, and afford you the sacraments; if you are not satisfied you may leave her walls, and go elsewhere, or build a church for yourselves. Instead of assuming this strong ground, for the sake of benefitting the Church, and of mutual accommodation, she consented to the separation, gave up her chapel, munificently endowed it as a parish church, and relinquished all right to the spiritual and temporal oversight of its concerns.

This is a true presentation of the case as it appears to me; the bold assertions of ST. GEORGE'S take that for granted which ought first to be proved.

The agreement to rebuild St. George's Church, if destroyed by fire, was a part of the terms of separation, and only shows that Trinity Corporation was most liberal in the adjustment of those terms.

Both parties were thus mutually satisfied, and the arrangement thus entered into has remained undisturbed for more than thirty years. The old generation has passed away and a new one has succeeded. Had the venerable MILNOR been spared, this attitude of defiance and hostility had never been assumed by those to whom he had so long ministered: firmly persuaded of the rectitude of his theological views, and resolute in maintaining them when he thought occasion demanded it, still he was no *party man* in the obnoxious sense of the term, nor did he delight in secret machinations, nor in fanning the smouldering embers of strife and sedition, nor in furthering the unholy spirit of avarice and ambition. He has quitted the earthly scene of his labors and devotion, and now

Tempora mutantur, et nos mutamur in illis.

There is another most formidable ground of complaint against Trinity parish. St. George's with a philanthropic zeal and liberal spirit most commendable (as the writer assures us) intended to build a *free Church* of the LARGEST size, and asked Trinity to give them *only a lot* to build on, aud $25,000 cash; and they engaged to give $50,000 in addition. Then follows a great deal about the necessities of the poor, and the dogged silence of the vestry in relation to this offer. At first sight this appears imposing enough, and many readers will exclaim what a magnificent offer; how generous; what care for the poor! Stop a little however, and let us look at it. What are you going to build—A Church of the LARGEST size—How much ground do you want? Only a lot. I do not know your usage in Philadelphia, but in New York we call a lot 25 feet by 100: is this all you want? Oh, no! that would be a very small church. In fact after some more talking it would be found they wanted some six or eight lots at the least, in a fashionable part of the town, and they would be worth at least 25,000, besides the like amount in cash.

In Protestant Churches there is a limit in size soon reached. I do not suppose they meant to build a church as large as St. Peter's at Rome, because if they did, the poor could not hear the Gospel preached to them. By the *largest* size St. George's vestry must mean *as large as any now in the city*. They require for building it $75,000 in cash, and say that in consequence of the silence of Trinity Church they have been compelled to forego their intention. The Ascension cost about $40,000, and a noble Church it is: Grace, with all its magnificence, has cost about $80,000:—a church the size of the latter would be large enough in all conscience for one free congregation, and I should like to know whether they could not build one for $50,000, the cost of the ground included, which should be both attractive in appearance and of sufficient comfort and respectability for all the poor in the neighborhood where it should be placed. Another learned pundit, writing in one of the daily papers, has said that the cost of Trinity Church would have built twenty churches for the poor, large and commodious, i. e. they would have cost $20,000 each. St. George's therefore had better go on at once, in their pious zeal for the poor, and build a large plain, neat and commodious church for those who are so much in need. Let not their right hand know what their left hand doeth, and the Lord who seeth in secret shall reward them openly. Let them not growl about the *iron rule* of Trinity Church, but put their own shoulders to the wheel.

M. N.

For the Churchman.

Mr. Editor,—The Feast of St. Matthias the Apostle, and the very solemn Fast of Ash-Wednesday, will present, next week, renewed calls for the Holy Day prayers which the Convention has requested us to offer in behalf of our diocese.

With the former is naturally connected reflection on the awful guilt of "the traitor Judas." He betrayed his Lord, being one of that Lord's Church, ministry, and household.—Holy Scripture clearly intimates that man may now sin even after the similitude of his enormous transgression. And too often, it is to be feared, our great and gracious Master's cause is betrayed by those who profess an interest in it, and that in the very acts by which they pretend to evince that interest. This is true of all who, whether in the ministry or otherwise, bring to outward engagement in the Church's service, outward show of regard for it, or mere connection with its membership, hearts little interested, either in a just appreciation of its character and claims, or in that evangelical tenor of life, which manifests a sincere and honest desire to meet those claims. Most earnestly should we pray that the "Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors." And in further exercise of the same principle and spirit, and for the full securing of the blessing thus sought, we should also pray that *every member of the Church*, in his vocation and ministry, in that position to which God has called him, may be "faithful and true;" may always remember the solemn obligations which his Church-membership involves, and ever live in Christian consistency with the renunciations, devoted to the faith, and earnest and diligent in the obedience, to which it pledged him; and that all who hold stations of special trust and responsibility in the Church may be "faithful and true" to them, in full view of the spiritual character, aims, and ends of the Church, and of their accountability to its Divine Head. That such stations may not be instrumental to the awful guilt of betraying the Lord, the only effectual security is in the enlightened devotion of heart, mind, soul, and strength, to the principles, affections, and duties, of sound evangelical piety. It is dangerous for any hand not moved by such principles and affections, to touch the ark of the Lord. That it may be saved from the sore evils of such intrusion, let prayer be made without ceasing of the Church unto God.

The end which Christians should have in view in their prayers for the Church, touching their own spiritual state, and the diffusion of pure and undefiled religion around them, gives special interest to the evangelical affections and duties set forth in the Collect and other proper Prayers for Ash-Wednesday. Let every one press their consideration seriously home to his own heart. The worshipper—and the Church calls each of her sons and daughters to be such a worshipper—is therein represented as *penitent; as worthily lamenting his sins, and acknowledging his wretchedness; as confessing his sins unto the Lord; as having his conscience accused by sin; as grieved and wearied with the burden of his sins; as feeling himself to be vile earth and a miserable sinner; as meekly acknowledging his vileness, and truly repenting him of his faults;* and as *turning to the Lord in weeping, fasting, and praying.*

These are words full of meaning. Their honest meaning searches to the depths of the heart. The Church calls all her members to use them with that meaning. Well may we suppose our Heavenly Father to say with reference to them, as He once spake of Israel of old, "I have heard the voice of the words of this people. They have well said all that they have spoken. O THAT THERE WERE SUCH AN HEART IN THEM!"

Let there be such an heart! God grant that there may be! May He send His Holy Ghost, and bless to this end our solemn Lenten fast! Then all will be well. Our "beloved and afflicted diocese" will have her Heavenly Father's chastisements sanctified to her, and be delivered out of her distress.

FAITH.

For the Churchman.

Mr. Editor,—I was exceedingly amused at the account you gave us of your contemporary, "The Presbyterian's" successful foray upon the writings of *Mr. Coffin*. Some of that gentleman's works, I agree with you, are not what they ought to be; but some of them are both pious and poetical. I happen to have a small volume of translations of the best of them, made by a celebrated Oxford divine and Tract writer, and as I think he has made a somewhat better hand of translating *Mr. Coffin's* hymn than the Presbyterian lady, I annex a copy of his translation. The translator considers himself to translate from "The Parisian Breviary."

A. B. C.

The Lord's Day.—At the Vespers.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.—*Gal.* i.

O luce qui mortalibus

O Thou who in the light dost dwell,
To mortal unapproachable,
Where angels veil them from Thy rays,
And tremble as they gaze:—
While us the deeps of darkness bar,
From Thy bless'd presence set afar,
Till brightness of th' eternal day
Shall chase the gloom away.

Such day Thou hast in store with Thee,
Hid in Thy boundless Majesty,
Of which the sun, in glorious trim,
Is but a shadow dim.
Why lingers thus light's golden wheel
Which shall to us that day reveal?
But we must cast this flesh aside
Ere we with Thee abide.

But when the soul shall take her wing
From out her dark enveloping,—
To see Thee, praise Thee, love Thee still,
Her urn within shall fill.
Dread Three in One, mould us, and bless,
In Thine o'erflowing bounteousness,
To pass unharm'd through this our night,
And see Thine endless light.

For the Churchman.

Mr. Editor,—The *venerable* editor of the Protestant Churchman, in his eagerness to lay hold upon some available weapon with which to attack you, gives in his last the letter of the Rev. Mr. Hobart, and heads the article with the words, "A THOROUGH DISCLAIMER." He insinuates, according to his usual practice, what he dares not openly avow, that you have allowed the idea to go abroad that J. H. H. meant Mr. Hobart. This is utterly untrue. A communication was published in August under that signature, dated *Mamaroneck*, when it was notorious that Mr. Hobart was engaged in his duties at *Saratoga Springs;* and in an editorial of September 6th following it was *distinctly stated* that J. H. H. *was "wholly unconnected with this diocese."* It was impossible therefore that any "enlightened and sensible person" could imagine that Mr. H. was the writer, to say nothing of the difference in style and matter which the sapient editor so perspicaciously points out. If, therefore, some of the readers of the Protestant Churchman have entertained the idea that Mr. Hobart was the author of the communication, you certainly are not to blame for their want of intelligence and their liability to misunderstand. It belongs to their school.

Yours very truly, ANTI-PSEUDO.

The Churchman.

New York, Saturday, February 21, 1846.

The recent ordination in Ohio is too remarkable an event to be passed over in silence. In another column we have given the letter of Mr. Newton and the comments thereon of the Banner of the Cross, which will put our readers in possession of all the facts of the case so far as they are known.

Mr. Newton thinks that the matter should be left to the Bishops of the Church: undoubtedly we look to them for canonical redress, but this is no reason why we should either suppress the facts, or shut our eyes to the barriers which the Church has erected against rash and precipitate ordinations. These provisions and their bearing on the recent ordination in Ohio are so calmly and clearly exhibited in the annexed communication of "A Layman," that we adopt his remarks and commend them to the serious consideration of our readers.

For the Churchman.

In the Dioceses of Pennsylvania and Ohio there has lately been acted an affair of deep moment, in which the whole Church, as members of one body, is closely interested, and consequently it calls for notice and publicity at your hands.

The facts of the case were distinctly and clearly set forth in the number of the 8th inst. of the Church periodical of our sister city—and they are, in brief, simply these:—

A certain Baptist preacher applied for orders in the Church, but owing to an unsatisfactory final examination, and *other causes*, he was refused presentation, except by *one* who would have presented him, but for necessary absence from the city; on a subsequent reference of the case by the bishop to the Standing Committee, it appears that rather than rudely reject the applicant, the Committee granted him permission to withdraw his application; literæ formatæ were sought and obtained from the bishop, and such letters only were granted as it was felt would preclude his admission into any diocese, and they were given upon the stipulation of their presentation to whomsoever hereafter, any further application might be made; but the active mover for the applicant's admission, disregarding their disappointments and obstructions, and not willing to be thwarted in his desires, hastens with his candidate to the Episcopal residence in the neighboring Diocese of Ohio, and in about the space of ten days from the time of their leaving Philadelphia, the *resolution of the final action* of the Standing Committee being *withheld*, they return to the city, the rite of ordination having been *surreptitiously* obtained—these things are stated; the presbyter's statement, as in the same paper of last Saturday's dates to the contrary notwithstanding; for a more miserable piece of subterfuge than is presented in that statement, a more graceless evasion of honor and canonical law, could not well emanate from any one similarly situated; and his miserable resort for shelter, clearly defines his position, for he says in his statement of what he is pleased to style the "other side of the question," in its closing paragraph, "It has been a painful thing to me to be compelled in this matter to pursue a course contrary to any with whom I have been called to act. But when it comes to *a matter of* CONSCIENCE, I desire ever to say in the Apostle's language, "With me it is a very small thing, &c." Now it is to be most sincerely and earnestly hoped that *his* conscience may not lead *him* to any more like or worse acts; but when we remember what history records of those pseudo pure men, the fanatic puritans, who for *conscience* sake—aye, and that a tender conscience too—murdered their king, and also took the life of their Archbishop, and did many other strange acts;—yes, and could quote Scripture authorities too; such a thought may well arouse him to a sense of his false position.

My desire now is merely to produce a few pertinent authorities bearing upon the case. In the canons called apostolical it is recorded canons xii. xiii., "If any one of the clergy, or *laity*, who is excommunicated or *not to be received*, shall go away, and be received into another city without *commendatory* letters, let both the receiver and the received be excommunicated;" and on coming down to our own times, and to binding authorities, we find in the vii. Art. of the Constitution, "No person shall be admitted to Holy Orders until he shall have been examined by the bishop and by two presbyters, and shall have *exhibited such testimonials* and other requisites as the canons in that case provided may direct." Now the 2d section of canon ix. of 1842 says, "No person shall be considered a candidate for orders, unless he shall have produced to the bishop to whom he intends to apply for orders, a certificate from the Standing Committee of the diocese of the said bishop, that from personal knowledge, or *testimonials laid before them*, they believe he is pious, sober, and honest, and in their opinion possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church."

Such then are *in part* those wholesome laws of discipline enacted by the Church, for her protection and future purity, which it becomes the duty of those in authority, at a proper time and place to see enforced.

But if it is a sad heart-sickening duty to collect judgment against one lately admitted amongst us—but admitted into the holy order of the ministry, what is this in comparison to collecting like evidence against one of the highest orders of that same holy priesthood?—yea, against a successor of the blessed apostles? But I conscientiously assert, that in doing this I am acting in a full sense of my own unworthiness, and *only* for the cause of that Church, of which His Blessed Son is the Divine Head, am I prompted to the act; for I hold that if the purity of the Church is to be maintained, we must support her discipline; and that at however painful an effort such a duty is to be performed, the anguish that the effort causes, is no warrant for our drawing back, or shrinking from the duty—for whether it be an extremity, or the entire limb that is diseased, if that corrupted limb is to sicken the whole body, self-preservation prompts to its severance. I therefore proceed to authorities and facts:—

It has been said that a journey of *fifteen hundred* miles is made in mid winter, part of which is by tedious stage conveyance; the required examination and testimony gone through; the holy rite of ordination administered; and all accomplished in the space of—10 days—and this in the face of what God reveals through St. Timothy 1, v. 22, "Lay hands suddenly on *no* man." In the primitive Church so strict was the inquiry made into the morals of such as were to be admitted that *no stranger* was ordained in a foreign Church; for Tertullian says, "The bishops and presbyters who preside over us are advanced to that honor only by *public* testimony;" and an offence which subjected bishops to suspension or degradation was "the wilful transgression of known laws of ordination."

But to descend again to our own times, canon xii. 1832 says:—

"No bishop shall ordain any candidate, until he has inquired of him whether he has *ever directly or indirectly applied for orders in any other diocese, and if the bishop has reason to believe that the candidate has been refused orders in any other diocese, he shall write to the bishop of that diocese to know whether any just cause existed why the candidate should be ordained.*"

But it seems a waste of the space in your columns for further authorities—this is ample—this covers all the ground.

As respects him who has been the promoter and active cause of all these offences, let us cover him *as a man*, with that broad mantle of charity, and attribute his course to misguided friendship—but as a member of the priesthood, no such cloak can be worn, the Church requires——

If there was ever a time when we needed peace within our borders, it is the present; but in our desire for peace let us neither slumber nor sleep; lest whilst we indulge in our rest, many ravening wolves steal into the fold, and prey upon the flock; for well assured may we be that if we regard not discipline, and overlook, or allow to pass unrebuked such breaches of her constitution and laws as the one under consideration, we may ere long expect to hear that pronounced against her, which was threatened to the family of Eli in the time of Samuel "For I have told you that I will judge his house for ever, for the *iniquity which he knoweth*, because his sons made themselves vile *and he restrained them not.*"

In closing these remarks it seems better to add, that with the desire to obviate the semblance of party feeling, means were used to have this appear in the columns of the other Church paper published at Philadelphia; and this was desired more particularly as the writer was aware that the co-editor of that periodical was conversant and familiar with the facts of the case; and further, having respect for the honesty of that individual, and having besides heard his expression of opinion into the merits of the case, he had hoped that by his taking such a course he would in a measure unloose those shackles of party, which now too closely bind and hinder the Church's usefulness; but alas! there is only room in the columns of that paper, which so loudly declaimed against a certain ordination, simply to announce the occurrence of this, which in its best feature bears scarce any comparison to that in its worst; and infatuated by party feeling, and blinded by party strife, they can forget, "Them that *sin rebuke before all, that others also may fear;* I charge thee before God and the elect angels, that thou observe these things, *without preferring one before another, doing nothing by partiality.*" 1 Tim. v. 20, 21.

LAYMAN.

PURITANISM: *or a Churchman's Defence against its Aspersions by an Appeal to its own History. By Thomas W. Coit, D.D.* D. Appleton & Co. 1845.

The notice taken in this paper at the time of its appearance, of the important work whose title is above quoted was, owing to a press of other engagements so hurried and limited, that it is again adverted to as well through a feeling of justice as with a sense of pleasure. To such of our readers however as have become acquainted with it, any comment may at this late day seem superfluous;—be it so, we shall only be glad if there are many so fortunate.

The matter of this volume has placed the relations of Churchmen and Puritans on an entirely new footing. The former of old were never supposed presumptuous enough to reply to the trumpetings of the latter. Abstractly indeed it hardly appears that the self-praise of one side is a legitimate excuse for another's indulging in the same soothing recreation. A modest man will not answer his neighbor's boasts by sounding the trumpet of his own worth. But when to egotistical displays of this kind are added the most virulent assaults on what is dear to him, even the most peaceable may reasonably look up his armor and carry, if need be, the war into Africa. Such was the position of Puritanism relatively to the Church. For a man to open his lips against its ancestors was held to be quite enough to condemn him to general outlawry and anathema, while the most bitter thrusts at prelacy and all its abettors, living and dead, were not only unexcepted to, but made the test of political and religious orthodoxy. It had come to this, that Churchmen were expected not only to hear their ancestors' foes canonized, (this as we have said might have been borne,) but to see their ancestors themselves, whom in their hearts they reverenced, and whose memory they blessed, dragged from their graves and assailed with the grossest vituperation and insult. Every thing was to be heard in silence: *nunquamne reponam?* if they asked it, was met with an unflinching inevitable negative. A traditional veneration had enshrouded these gods of the (Plymouth) Rock in a mist of glory not to be peered into, and it was a profanation to broach the question whether those forms which loomed so largely were true divinities, demons or cattle.

Such at least seemed to be the prospect until the appearance of *Nova Anglicana* in this journal. To Dr. Coit the credit is due of having brushed away the old wives legends of Puritan impeccability, and with them of course the notion of invulnerability which had scared away assailants. Deprived of Vulcanian armor they are met as mere mortals, and Churchmen stand excused for exploding one after another Plymouth Rock myths and *Forefather's* dinner epicedia.

Let us come to our subject, after all a work of supererogation, for the more we consider it the more are we convinced that words of ours are unnecessary to commend Dr. Coit's labors. We would say that

he has fairly exhausted the question were we competent to decide it so. But judging from hints dropped here and there, it would seem that he has a residuum of materials, for whatever cause, not herein adduced. The fact is that in a disputed history reaching through so many years, and so many of the documents on which reliance is to be put in the hands of persons who would rather not make them public, there must be much that need not and cannot see the light. For instance, p. 355, mention is made of a "sow business," as Winthrop calls it, or the "great hog case," as it is entitled by another writer, which would have thrown light on Puritan jurisprudence, and possibly have proved analogous to more modern pig-gish evasions of Puritan license laws. (The literal truth being that our eye rested on this sentence when opening the book at hazard must apologize for the unseemly illustration.) So in many cases Dr. Coit has doubtless much that would be new and of value even to the readers of this volume, but no one can judge better than he what is good for the present necessity. Certainly there is enough before us to settle any question which may be raised.

A few words on the matter and mode of the book. It contains the result of a most extensive acquaintance with our early history, and an unstinted examination of sources supposed to contain any thing of documentary value. The number of rare works quoted and referred to show a familiarity with the times in question of a different order from that of those whose only references are Neal and one or two Puritan histories. Of course it is only such minute and extensive reference that can make a work of this kind complete, but the fact being so here, does prove that this is a complete work.

Its style is judiciously chosen to deliver the great quantity of facts with which it is freighted, and in consequence idle declamation is not to be looked for. The author's confidence in the Reformed doctrines of our Church are manifested in more places than one.

If we make allusion again to "Puritanism" it will be by way of extract, it may be with comment, on particular points brought out in the volume. Meanwhile let the following lines, "written on a blank page of Coit's Puritanism," be accepted to relieve our heaviness. We received them a few weeks ago and have kept them as a pendant to the present article. B.

To Plymouth's far famed rock
The Pilgrim fathers came,
And brought with them to western climes
The fagot and the flame.*

They did not cross the wave
With ties of country riven,
By persecution's torrent power
Or dark misfortune driven.

No! let the truth be told—
They wanted furs and fish,
And royal James a "Patent" gave
To grant them all their wish.

Reverse the silly tale
Our children have been taught—
Not liberty but power and gold
Was all the Roundheads sought.

They knew not Freedom's sacred law,
Or knowing did despise,
To give to all the rights that we
Ourselves most dearly prize.

New England annals tell,
And Quakers whipped and burned,
Shew that if tyranny they felt
They tyranny returned.

Call it not holy ground,
The spot where first they trod,
They did not leave, what there they found,
Freedom to worship God.

And History's iron pen
Shall grave a stern record,
And hand them down to future days
By all free minds abhorred.

Waddington, N. Y. J. H. H.

THE PURITANS AND THEIR PRINCIPLES. *By Edwin Hall.* New York. Baker & Scribner, 145 Nassau st. 1846.

From a review of Dr. Coit's work, appended to this volume, we infer that the facts in regard to the Puritans are less agreeable to Mr. Hall than their principles. Indeed the very title of Mr. Hall's book intimates as much, while at the same time it leads one to expect an attempt, at least, at a dispassionate investigation and accurate definition of the principles on which the Puritans have sought to justify their departure from the Church. An impartial attempt to define these principles could not fail to be useful; for even if unsuccessful it would help to show, what we believe to be the truth, that the Puritans had no principles, in the proper sense of the word, to govern their conduct. We are not yet able to say whether Mr. Hall has made the desired attempt or not; but we have been somewhat surprised, in glancing over the pages of his work, to find that Bishops Brownell, Onderdonk, Doane and Whittingham, Puseyism, High and Low Church, &c. &c., are, from the egg to the apple, made part of the reader's entertainment. Mr. Barnes and his tactics figure largely; Bishop McIlvaine and "the venerable Milnor" are duly used, and even "the Gambier Romance" is not forgotten. All this contributes doubtless to the spiciness of the volume but is not well fitted to disabuse the mind of prejudice and prepare it for an impartial investigation of either the facts or principles of the Puritans.

A DEFENCE OF CAPITAL PUNISHMENT, by Rev. *George B. Cheever, D.D.*; and an ESSAY ON THE GROUND AND REASON OF PUNISHMENT *with special reference to the Penalty of Death, by Tayler Lewis, Esq.* Wiley & Putnam.

On a former occasion, when the subject of Capital Punishment was before the Legislature, we gave our views on it at length; views to which we have nothing to add, and which we see no necessity at present for repeating in a different form. Professor Lewis discourses eloquently on the divine authority of government, and on the nature of sin as an infringement of the eternal laws of morality. But of what avail are such arguments against men who act on the principle, lately avowed in their leading organ, that "it is of no consequence what men say on this subject, provided they will keep talking!" A clearer insight into the plans of those who instigate popular agitation is seldom gained.

Dr. Cheever's portion of the volume we have not read, but the importance of the subject leads us to indulge the hope that he may not have done it harm.

The Rev. Mr. Southard, it is said, has declined the call to be an Assistant Minister in Trinity Church.

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* The Pilgrim Fathers, if not themselves individually guilty of the hangings, whippings, brandings, &c., which characterized the bloody inquisitorial dominion of Puritanism on this continent, yet, as the fountain from which all these enormities flowed, become historically involved in the disgrace attending them. Their landing is hailed as the Advent of Freedom to the West, whereas it was the Advent of the direst oppression and the most narrow minded bigotry that ever disgraced human nature. To laud them is but an abbreviated way of praising Puritanism. This species of shorthand may be as legitimately used on the other side of the question.

The following is the preface to the reprint of Judge Troup's pamphlet:

The following pamphlet was published in 1813, previous to the decision of the leading cases in the courts of the United States and of this state respecting State laws affecting the obligation of contracts. That part of it which seems to maintain the power of the Legislature to vary the *elective franchise* in corporations, is therefore not expressed with that precision which doubtless would have been used had the case of *Dartmouth College* vs. *Woodward*, in 4th Wheaton's Reports, and other cases, been known to the writer. The distinction is now, and for years has been, settled by those cases, between public and private corporations. While "a grant of political power—a civil institution to be employed in the administration of the government" is subject to legislative control,—yet a private "eleemosynary institution incorporated for the purpose of perpetuating the application of the bounty of donors" to public and charitable purposes, possesses franchises which are the subject of a contract between the government and the parties incorporated, so that they cannot be repealed or altered by a State legislature. The case referred to by Judge Troup, extending the right to vote for charter-officers in New York, if justifiable at all, is to be maintained on the ground of this distinction, that the corporation of that city is a public one—a mere civil institution employed in the administration of the government; and of course, the case is not applicable to a private corporation. Judge Troup was not contending for the authority of the Legislature to alter the qualifications of the electors or corporators of Trinity Church; he had already demonstrated that the act of 1814 made no alteration, but his object was to satisfy the Council of Revision, that conceding for the sake of argument the point assumed in the objections reported to the Council—viz., that "the limitation of the right of election provided by the bill" (of 1814) "*may* divest or impair" existing rights of corporators, he proceeds to call the attention of the Council to the great difference between the case that had been cited in those objections as analogous of a clear violation of a right of property, and the one under consideration. Having established conclusively that the rights of voting for officers of Trinity Church, under the act of 1784, were precisely the same as under the act of 1814, he next proceeds upon the *supposition*—the hypothesis—of a contrary view, and endeavors to show that even in that case, the bill would not be objectionable. Thus he says (at page 29) he does not despair of satisfying the Council, "even *if* the right of suffrage was clearly with the members of the new corporations."

There is no wish to be understood as placing the defence of the act of 1814 upon any such hypothesis, or upon any other *supposed* state of facts. Reliance is placed upon the facts of the case precisely as they were;—that the Episcopalians of New York, who were not members of the congregations of Trinity Church, and communicants therein, nor pew or seat holders in *it* or any of its chapels, and who had become corporators of other churches, had thereby withdrawn from Trinity Church, had assumed relations incompatible with their remaining corporators of that church, and had thus by their own voluntary acts disfranchised themselves:—and that the second section of the act of 1814, was merely declaratory of a result which had already occurred, and which was the necessary consequence of the previous events. It is maintained that the qualifications of voters or corporators declared in the act of 1814, are precisely the same as they were under the act of 1784, and that *for the sake of peace*, it was expedient to pass the statute referred to declaratory of the existing law. Such acts are familiar to all in the history of the English law, as well as in our own, and are described by Justice Blackstone as being passed for the "avoiding of doubts and difficulties."

In reference to the "Objections" (pp. 13 and 14) to the bill of 1814, proposed in the Council of Revision by Chancellor Lansing, and which are the subject of comment in the following pages, it is deemed right, to prevent any misrepresentation, to call the attention of the reader to the fact, that in no part of them is it affirmed that any existing rights were violated by the bill. The first objection is, that *if* members of other churches had a right to vote for officers of Trinity Church, then "the limitation of the right of election provided by the bill *may* divest or impair such right." But whether the bill has such an effect or not, Chancellor Lansing, in the objections, does not undertake to say; but on the contrary, by the very terms of the second objection proposed by him, he asserts that the Council "are deprived of the means of judging whether any vested corporate rights are not violated,"—"because it did not appear by recitals or otherwise what are the existing doubts respecting the rights and privileges" given by the charter, that being a private grant and not officially before the Council. Being thus deprived of the means of judging whether the bill *might* not violate existing rights, the Chancellor proposed that the sanction of the Council be withheld. The third reason assigned by him was rather a reply to an answer that was anticipated, founded on the proviso in the last section, viz., that the saving words there employed would prevent any operation of previous parts of the bill upon existing rights of voting for church-wardens and vestrymen; but this saving, says the Chancellor, is nugatory, for the reason given by him.

The result was, that the three members of the Council who voted in favor of the objections, preferred not to give the bill their sanction, for the want of what they deemed proper information. And what is thus evident on the face of the objections is corroborated by the recollection of the only survivor of these three members, Judge Spencer, that the second reason assigned by Chancellor Lansing, was the only one that caused any hesitation. It will be observed that three other members of the Council, and among them the Chancellor himself, were of opinion that they were not sufficient to prevent the passage of the bill. The Attorney General, Abraham Van Vechten, also gave his official opinion "that the passage of the bill will" (would) "not defeat or vary any existing vested rights under the said Charter and acts," altering the said charter.

The following communication has been handed us with a view to correct some misstatements which appeared in a morning paper.

In the Courier and Enquirer of Tuesday, I read a highly gratifying and deserved commendation of the disinterested conduct of the popular and talented young clergyman, the Rev. Samuel L. Southard; and while I truly regret, as a member of Trinity Parish, being deprived of the benefit and pleasure of his valuable ministrations, I rejoice in his manifestation of principle, by abiding with his attached flock, at a salary of 1,700 dollars, in preference to his desertion of them for an interest of even 5,000 dollars, as stated in the Courier. From my personal knowledge of the reverend gentleman, I am well satisfied he has no wish to be made a subject of public notoriety; nor would I bring his name before the community, but to enable me to correct some errors of the editorial remarks in the paper named. The assertions that the salary, house-rent and perquisites, are about 5,000 dollars per annum, and this for life; that it is the most valuable pecuniary office in the United States; the judges of the Supreme Court receive but 4,500 dollars per annum; that Mr. S. is the *youngest* divine who has been honored with such a call; that his declining the call is the first instance of the kind on record;—are thus far incorrect.

The salary of an assistant minister in Trinity Church is 3,000 dollars, house-rent not worth over 1,000 dollars, and no perquisites given by the vestry.

There are many more valuable pecuniary offices in the United States, even in the city of New-York: viz., St. Mark's rectory, and some others.

The call is not for life, but during the pleasure of the vestry, and would be a very uncertain tenure, possibly, if the editors of the above named paper should succeed in their wishes. The Rev. Drs. Hobart, Onderdonk, and Schroeder, were no doubt all younger when called to Trinity Parish than the Rev. Mr. Southard, neither of whom were 25 years of age. The Rev. Dr., afterwards Bishop Bowen, and the Rev. James T. Johnson of Alexandria, both declined a call to Trinity Parish.

I merely hint to the editors, that it is not the feelings of Episcopalians that are to be consulted in Trinity Parish, but the wishes of the members of St. Paul's Chapel, under an arrangement long since adopted by the vestry; and that it will be more conducive to the cause of truth if the said editors will make themselves acquainted with that very essential quality, ere they write again on the concerns of Trinity Parish.

A Friend to Truth and Justice.

For the Churchman.

Mr. Editor,—Mr. J. Fennimore Cooper asserted in Convention that two of Bishop Onderdonk's triers "should have been struck off the Court, and in a Court of Law they might have been challenged for cause." He states that one of them was of the minority, those whose verdict was for acquittal; and the other, of the majority, those whose verdict was for conviction. He very clearly intimated whom he meant by the first; but gave no intimation as to the second. He was asked whether he meant Bishop McIlvaine. He said, No. He was then asked whether he meant Bishop Philander Chase. He declines answering. *Expressive silence!*

Let us see whether "the friends of Bishop" Chase "and of the course he has taken in the late troubles and perils of the Church" will be as anxious about *him*, as those similarly related to Bishop McIlvaine were about *him*.

PARSON GRANT.

From the Banner of the Cross.

The Recent Ordination.

Mr. Editor,—In your paper of the 7th inst. is a communication signed "Layman," asking for information respecting the ordination of the Rev. G. B. Perry, and which is followed by some editorial remarks, casting censure on the conduct of the "clergyman" who took part in that matter. As my name is announced in the Recorder of the same date as having presented Dr. P., your strictures will naturally be understood as having a personal reference to myself, and therefore I feel called upon personally to reply to them. I must say, however, to me it appears that both you and your correspondent "Layman" have broached a matter which more properly belongs to higher authority than either of you—a matter which was *canonically* put by one *Bishop* into the hands of another, and is their own. But nevertheless, under the circumstances of the case, I may well be satisfied with your step, inasmuch as it affords me the opportunity of correcting the misapprehensions which your remarks are calculated to produce, and of stating the *other side* of the question. I desire nothing else than that the truth and the *whole* truth should be known in reference to it. My action in the matter has proceeded from an honest and sincere conviction of right in the case: I am perfectly willing that all the world should know every thing connected with each step that I have taken.

Referring to Dr. P., "Layman" states, "It is said that very recently he was a candidate for orders in this diocese, and that owing to certain *charges* against him, he was recommended," &c. There were no "charges;" only *rumors* came before the Standing Committee, and these were not substantiated, and could not, therefore, canonically be urged against him. Up to the moment when the final action of the committee was taken, there was not a particle of any thing adduced against the candidate which would be admitted as evidence in a court of equity; nor am I the only member of the committee of this belief.

The first point I would notice in your remarks is, that "the final examination of Dr. P. was unsatisfactory." A word of explanation here. The circumstances of that examination were these: it was conducted by four Presbyters. After the first point of the examination had been concluded, two of the examining Presbyters retired, and were *absent* during the remainder of the examination. These thought that the examination was unsatisfactory. The chief cause of the impression being that one of them had asked some questions respecting the history and compilation of the Prayer Book, and was frankly told by the candidate that he had not given attention to *that* subject. In the judgment of more persons than myself, the answer was well enough, inasmuch as the *history* of the Prayer Book could not be of vital importance to the examination of a candidate for orders. This, with the absence of these gentlemen during the most important part of the examination, is sufficient to account for *their* opinion of its unsatisfactory character. The other two Presbyters thought it *quite satisfactory*. And the Bishop of Ohio, after a full examination conducted by *himself*, in the presence of several Presbyters, expressed himself "highly gratified" with the manner in which it had been sustained.

You next speak of *me*, as having helped the gentleman to "climb up some other way"—as though his entrance into the Church had not been obtained in a fair, canonical and honorable way. This insinuation I repel, as entirely unfounded and unjust. You are aware that there was a committee of two appointed by the Standing Committee, a lay gentleman and myself, not to investigate any charges presented, but to inquire into the "rumors" which had reached them. In this investigation no other foundation for these rumors was met with than certain matters connected with an old controversy, in which Dr. P. had been engaged, which had been examined by the Church of which he was pastor, and adjudicated in his favor *ten years before*; and subsequently to which time he had occupied important positions of usefulness and trust in the Baptist denomination, down to the period of leaving them in May last, at which time he was pastor of the New Market street Baptist Church in this city, and from which he received the most satisfactory testimonials.

Now even if the matters to which these rumors referred had never been adjudged at all, still the remoteness of their date would have placed them beyond the reach of the canons. But as it was, the result of my examination, as one of the committee, left upon my mind the firm conviction that Dr. P. was a good and honest, but persecuted man; and that if he had not left the Baptist denomination, the old controversy, over which that denomination had passed themselves, would never again have been agitated. And this conviction is confirmed the more, as I reflect *when* and *by whom* these rumors were started. This was distinctly affirmed to me by numbers of the most intelligent, pious and respectable members of that denomination. Still, however, a majority of the Standing Committee advised him to withdraw his name as a candidate. This advice Dr. P. had a perfect right to accept or not, as he thought best.

Before taking any further step, he sought counsel from his friends. The persons here alluded to were chiefly two, who had known him personally for the last fourteen years—one a distinguished Presbyter late of this diocese, the other a layman of the highest respectability and worth. These and others advised him to ask for a letter of transfer. This, we all know, was perfectly in accordance with the canons. If not, for what purpose was the canon, precisely meeting such a case, provided? How many are there now in the Church who have served for years with acceptance at her altars, but who never would have obtained entrance, had it not been by what you are pleased to term "climbing up some other way," but what is in truth the way the Church herself has wisely provided to meet the case of those who are unjustly suffering from the influence of *local* or *party prejudice*.

Dr. P. had a clear and canonical right to ask for such a transfer. The Bishop had a clear and canonical right to give such a transfer, accompanied by what ever statement he might think fit to make. And I presume, sir, you will admit that I, or any other Presbyter who chose to do so, had a perfectly clear and canonical right to go with the individual bearing that transfer wheresoever he saw fit to go; I repeat, the Bishop had a perfect and canonical right to give the letter of transfer, (which, with its accompanying letter was laid before the Bishop and Standing Committee of Ohio,) and having done this, *his consent* for an application *elsewhere* was clearly and fully expressed. The attempt, therefore, to impugn the application, reflects directly upon the authority that granted it. This has the appearance of taking rather high ground.

In investigating the ground for these rumors, you admit that "the result was not such as in the opinion of some of the committee would justify the pronouncing a decisive judgment." This of itself is fully sufficient to show that the result reached by the committee could be but advisory, and consequently furnished no canonical impediment to the course subsequently pursued by the candidate, with the sanction of the Bishop, by virtue of the letter of transfer.

Does any one suppose—indeed can any one, possessing the feeling of common justice, ask a man to sit quietly down under an act inflicting the severest wrong, while the canonical power and right are in his reach to relieve himself? Dr. P. would have been recreant to himself, to his family and to truth, and his friends to every principle of justice, had the course adopted been neglected.

You then observe:—

"We believe the Bishop and Standing Committee of Ohio were not made acquainted with all the facts of the case, or they would not, we think, have taken the step they did."

And then, in immediate connection with this perfectly gratuitous and unfounded assertion, you publish in large capitals that the preamble and resolution of the Standing Committee were *withheld*.

Now if by this you mean the identical sheet of paper which passed before the committee, it is true. But if you mean the *facts* contained therein it is *entirely untrue*. Every fact and circumstance in the history of the transaction, or of the action of the committee upon it was fully and fairly presented.—The resolution which the committee passed, with *all the reasons* assigned by them for passing it, was in the possession of Bishop McIlvaine—*for at least two weeks before* we left Philadelphia for Ohio.

In reference to your declared opinion of Dr. P., based on the fact of his willingness to accept ordination under the circumstances of the case, I have only to say, that in the estimation of many who are fully competent to form a judgment, he has accepted ordination in accordance with both the spirit and the letter of the canons; and no man has a right to require any thing more. After a fuller examination of this matter than has been made by any other individual of our Church connected with it, and a more intimate personal acquaintance with him than is possessed by any one else who has acted in the case, I am free to state, that I believe Dr. P. to be entirely worthy of the respect and confidence of the Church into which he has entered.

It has been a painful thing to me to be compelled, in this matter, to pursue a course contrary to the opinion of any with whom I have been called to act. But when it comes to a matter of conscience, I desire to say, in the Apostle's language, "With me it is a very small thing to be judged of you, or of man's judgment." RICHARD NEWTON.

We manifest our sense of justice and our desire to allow the parties in this case the full benefit of their representation of it by inserting the foregoing communication from the Rev. Mr. Newton. We should be glad to allow it to pass without comment, but it requires a few remarks, which shall be as brief as possible; as our readers are quite competent to form their own conclusions. We informed Mr. Newton that we should be obliged to say something about it.

There is but one point in which the correctness of our former statement is questioned, and that is hypothetically, in regard to the document which we said had been withheld from the Bishop and Standing Committee of Ohio. We stated that as a fact on the authority of Mr. Newton himself. Mr. Newton was asked, What documents did you present to the Bishop and Standing Committee of Ohio? He replied, All the documents. Did you present the preamble and resolution of our Standing Committee? No, we did not think it necessary. Had you them with you? Yes. Why did you not present them? I did not think they stated the case according to the facts, or as it was. This is the substance, if not the words of what passed on this point; our readers will judge whether they justify our statement. Mr. Newton now says, if we meant "*the identical sheet of paper which passed before the committee*, it is true." We say we did *not* mean that "*identical sheet*;" nor do we believe that the idea of such a miserable *quibble* occurred to the mind of an individual who heard him. He certainly made no such nice distinction then, and if he meant it, if it were a mental reservation, we leave others to form their own opinions upon it; we shall not express ours.

Here we might, perhaps, leave the affair; but there are one or two matters which it may be as well to advert to. Mr. Newton says that a committee of two, himself and a lay gentleman, were appointed to investigate the "rumors" in regard to the candidate in question, and he tells us the result of the examination upon his own mind, but he does not tell us that the result upon the mind of the gentleman associated with him was directly and strongly opposed to his. They made reports entirely adverse. The gentleman referred to is one of kind, and amiable, and honorable feelings, who would not readily listen to unfavorable reports of any one; but he also possesses a calm, deliberate, discriminating, sound judgment, which is a much safer guide than impetuous and impulsive feelings. He is a gentleman, too, who has the full confidence of Mr. Newton and his friends, as he has that of all who know him. The fact that such a man saw cause to hesitate, should have been a sufficient reason for Mr. Newton to distrust his own judgment, especially in so sacred a matter as admission to the ministry of the Church; and when the Standing Committee confirmed his opinion without a dissenting voice—except that of Mr. Newton—*virtually* declaring it inexpedient that the ordination of the candidate should take place, it is putting at defiance the decision of the committee, nullifying their authority, and helping to "climb up another way" into the ministry, a candidate whom they had decided ought not to be allowed to enter it, and one who could not have been admitted in this Diocese. Mr. Newton thinks that his "entrance into the Church" was in a "fair, canonical and honorable way." May have different views of such matters, but in our opinion it was unfair, uncanonical and dishonorable, and we are glad to believe that there is very little difference of opinion about it. Mr. Newton does not tell us how the adjudication he speaks of is said to have been obtained. We might thus proceed, and overthrow or neutralize every point in his defence, but we hope enough has been said, between us, to make the case *fairly* understood, and that is all we desire.

Mr. Newton says our remarks cast censure upon him. If they do so, it is derived from his act—they were not censorious.

Mr. Newton with *perfect unfairness* charges us with an attempt to impugn the application for the letter of transfer, and thus "reflect directly upon the authority that granted it."

What motive prompted the remark we cannot tell; but we can tell that no such thing was intended, nor can he find any justifiable reason for making it. We told him that we should strike that paragraph from his article, because it was unwarranted; but with this caveat, we publish his communication just as we received it.

OHIO.—An ordination was held at Rosse Chapel, Gambier, Ohio, on Sunday morning the 11th ultimo, on which occasion the Rt. Rev. Bishop McIlvaine admitted Gideon B. Perry, late a minister of the Baptist denomination, to the holy order of deacons. The morning service was read by the Rev. Professor Smith of the Theological Seminary, the sermon was preached and the candidate presented by the Rev. Richard Newton of St. Paul's Church, Philadelphia.—*West. Epis.*

Died.

At Whitehall, on Wednesday, the 11th inst., EDWARD DELANCEY, aged 10 weeks, only son of Rev. E. F. Edwards of Whitehall.

DIED, on the 11th inst., after many years of gradual decay, and a series of suffering of no ordinary character, borne with Christian fortitude and resignation to the divine will of her Heavenly Father, SABINA, the lamented wife of Dr. Edward Chasteney, of this city, aged 27 years and 5 months.

"Blessed are the dead who die in the Lord."

On the 9th ult., in the city of New York, ELIZABETH HILL TURK, in the 18th year of her age.

This interesting young lady was almost a native to our community. Here she passed the happy years of her gentle childhood, and here but a few months since we were accustomed to behold her in all the freshness of youth and exuberance of health, charming our social circles, and winning love and admiration by the graces of her person, and the amenities of her disposition. Who then could have believed that she was blossoming for the grave—that promises so fair, and virtues so endearing, were so soon to be shrouded in the silent tomb!—*Wilmington Chronicle, N. C.*

Clerical Changes.

Rev. Stephen C. Millett having accepted a call at Beloit, Rock county, Wisconsin requests that his papers and letters may be directed accordingly.

The Rev. Josiah Perry has received and accepted a unanimous call to the rectorship of Union Parish, St. Albans, Vermont, which had been vacated by the resignation of the Rev. Wm. Henry Hoit, the former efficient and beloved pastor.

The Rev. J. S. Davenport, who has been officiating for some months past as the minister of Christ Church, Oswego, under a temporary arrangement, has accepted an invitation to the rectorship of the same.

The Rev. Jacob B. Smith having accepted an appointment in Shelby College, requests that all letters and papers addressed to him, be directed to Shelbyville, Shelby county, Ky.

To Correspondents.

"No Fiction" (the writer will excuse us for giving him a signature, seeing he has adopted none) in our next.

"Y." "Philo Justitia" and "W. M." are received. "J.," on Mr. Johnson's Sermon, is in type.

Bishop McCoskry's Appointments

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at 10½ A. M., Confirmation. St. Paul's Church, Staten Island, at 3 P. M., Confirmation. Second visit.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Services Performed.

Saturday, Feb. 7, confirmed two persons in private in Albany, being sick.

On Septuagesima Sunday, preached in St. Paul's, Albany, and ordained Mr. Samuel Norton as a deacon. The prayers were read by the Rev. M. Van Rensselaer, and the candidate presented by the Rev. Mr. Kip. In the afternoon of the same day, preached, and confirmed 90 persons in St. Peter's, Albany; the candidates being from the several churches in that city. In the evening of the same day, preached, and confirmed 83 persons in St. Paul's, Troy,—37 being from St. Paul's, 7 from St. John's, 9 from Christ Church, and 30 from the Holy Cross.

On Monday, the 9th of Feb., confirmed 3 persons in private in Troy, being sick. In the afternoon of the same day, preached, and confirmed 7 persons in Grace Church, Waterford. In the evening of the same day, preached, and confirmed 7 persons in St. John's Church, Cohoes.

On Wednesday, the 11th of Feb., consecrated Christ Church, Pottersville, Warren county. The prayers were read by the Rev. Mr. Williams, of Schenectady; the lessons by the Rev. Mr. Van Kleeck, of Troy; and the sentence of consecration by the Rev. Dr. Potter, of Albany. At the same time and place, baptized the child of the rector of the church, the Rev. Mr. Hickox.

On Sexagesima Sunday, preached, and confirmed 48 persons in St. Luke's Church, New-York. In the afternoon of the same day, preached, and confirmed 34 persons in St. Philip's Church, New-York.

Calendar.

February.

22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

March.

1. First Sunday in Lent.
4. Ember Day.
6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The thirteenth and last lecture of the course will be delivered on the evening of Quinquagesima Sunday, February 22. Subject—"Heresies permitted to test the faith and constancy of the true disciple."

☞ A course of Lectures will be delivered in St. Clement's Church on Sunday Evenings during Lent, on some of the more prominent duties and affections which that holy season is meant to promote.

☞ The Rev. G. T. BEDELL, Rector of Ascension Church, will preach the 15th in the Course of Sermons to the Young, in the P. E. Church of the Holy Evangelists on Sunday Evening, 22d inst. Service at 7 o'clock.

☞ The Rev. Dr. HIGBEE, Assistant Minister of Trinity Church, will preach in the course of Sermons at Emmanuel Church, corner of Prince and Thompson sts., on Sunday Evening next. Service at half past 7 o'clock. All the seats in this church are free.

☞ Th Rev. STEPHEN H. TYNG, D. D., Rector of St. George's Church, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening February 22. Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. JOSEPH H. PRICE, Rector of St. Stephen's Church, will preach on Sunday Evening at the "Algo-American Free Church of St. George the Martyr," No. 406 Broadway. Divine service to commence at 7½ o'clock.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 10th of February, the Treasurer has received the following contributions:

Monthly coll, Christ ch, Hartford, Ct, per Rev G Burgess, $53 10; from the mite box of a little boy, St Peter's ch, Perth Amboy, $3 87; part coll, Emmanuel ch, Brooklyn, for Jew's chapel, $2; for Dom Miss, $2; offerings of St Mark's ch in the Bowery, for Ill, $35 25; Ark, $35 25; Dixon, Ill, $1—$71 50; coll in Christ ch, Norfolk, Va, $131 20; St Paul's ch, do, $38 90; Trinity ch, Portsmouth, do, $20; several members of Christ ch, Phil, per Moses Kempton, warden, $48 67; coll in St George's ch, Fredericksburgh, Va, $65 36; St Thomas's ch, Akron, O, $10; St John's ch, Cuyahoga Falls, $5 50; Trinity ch, Monroe, Mich, $15 50; T Treadwell, Toledo, O, $1; Mr Kellogg, Cleveland, O, 50 cts; St Ann's parish, Albemarle co, Va, $8 75; Walker's parish, do, $9 50; per Rev E Boyden, St Paul's ch, Circleville, O, for Missions in Ind, $10; through C Seymour, treas, W N Y, St Paul's ch, Syracuse, $16; for the Jews, $2 50; Trinity ch, Geneva, $15; Zion ch, McLean, $2; Trinity ch, Camden, $1 33; Trinity ch, Utica, $18 45; Grace ch, $41; St John's ch, Mt Morris, $10; for the Jews, $21 62; Pierrepont Manor, Zion ch, Ladies' Sewing Circle, $15; donation from a lady, $10—$152 90; St Paul's ch, Cincinnati, per Rev G D Gillespie, $21 69; per the same, from Miss Longworth, for the Jews, $5. Total, $679 94.

THOMAS N. STANFORD, Treasurer,
Feb. 17, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of February 10th, the Treasurer acknowledges the receipt of the following amounts:

From Sunday schools of St George's ch, N Y, for support of beneficiary in Mrs Hill's school for 1845, Athens, $80; J H Gilliat, Esq, Newport, R I, education of Gray Gilliat, Africa, $20; S S St Paul's ch, New Orleans, education of Leonidas Polk, Africa, $20; S school, Christ ch, Washington, D C, education of a boy and girl, Africa, $40; Grace ch, Saybrook, Ct, $5; offerings, St Mark's ch in the Bowery, for China, $10 49; do, for Africa, $5 51; S school, do, offering for education of Mark, China, $14—$30; Trinity ch, Branford, Ct, $10 29; Dinwiddie Court House, Bath parish, Va, for Africa, $3; Miss M A Crump, savings of a missionary box, $2—$5; through Charles Seymour, treas, W N Y, S school, Grace ch, Lockport, for China, $2; offerings of ch, do, $3; St John's ch, Mt Morris, $22; do, do, for China, $9 75; Grace ch, Utica, for China, $10; S school, St John's ch, Ithaca, for Africa, $1 95; Trinity ch, Geneva, $5; do, do, $5; Trinity ch, Fredonia, $5; a donation from a lady, $5; St John's ch, Buffalo, $27—$95 70. Total, $305 99.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 17, 1846. 69 Wall-st.

The undersigned gratefully acknowledges the following receipts:

Through the Rev K Metcalf, from a friend to the Mission, $100; through M H E Montgomery, from the Missionary Association of the Gen Theol Sem, $10; through the Rev W A Muhlenberg, D D, being an offering of the students of St Paul's College on the evening of the Epiphany, $83.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, W. T., 30th Jan., 1846.

NORWEGIAN TRACT.—Received from Mrs William Burns, $5.
JOHN MCVICKAR,
Chairman Tract Society.

THE POOR.

The subscriber, Minister of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

From John D Wolfe, Esq, $25.

Though by the liberality of a few the above named Church is no longer Missionary in name, yet it is in character. The congregation has not materially changed; nor the labors of the clergyman less numerous or extensive. The poor, the sick, the unfortunate, are among the largest portion of his care. Will the wealthy Episcopalians bear these facts in mind, and, as in former days, aid their less favored brethren?

Further donations are much needed, and they are respectfully solicited—they may be left with the firm of Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; Mr. Sparks, 161 Fulton street; Mr. Wilcox, 150 Fulton street; or with the subscriber,

BENJ. EVANS, 172 Broome street.
New York, Feb. 17, 1846.

The subscriber acknowledges the receipt of the following sums for the poor of St Simon's Church:

From a friend in Greene street, per Mr Thomas Cook, $9; $25, from a friend to the poor; $10, "for the sick and needy," from John D Wolfe, Esq; $25, for the poor of St Simon's ch, from P G Stuyvesant, Esq.

The distribution has been the means of gladdening some of the many who have suffered from want. May the gleams of happiness which such charities cast on the gloom of poverty be multiplied and reflected back upon their authors.

Any further donations will be thankfully received.

C. F. CRUSE, Rector of St. Simon's,
185 Seventh street.
New York, Feb. 17, 1846.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend to the poor, $20; from a friend to the poor, a bundle of clothing; from C A, $10; from P G Stuyvesant Esq, $25; from J D Wolfe, Esq, $50; a friend to the poor, $50; by Messrs Stanford & Swords, from T K, $10; from a friend, $35; by T C Butler, Esq, from a lady, $2, and a bundle of clothing.

It would be impossible for every sensibility of his heart not to be moved, by the very kind and liberal manner in which his appeal of the 11th inst. has been responded to. Many hearts will be raised in gratitude to God for this manifestation of Christian love. May the generous donors partake largely of the blessing promised to those who "provide for the sick and needy."

LOT JONES, 77 Second Avenue.
New York, Feb. 17, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

ARNOLD'S GREEK AND LATIN SERIES.

APPLETON & Co. publish this day

A First Latin Book, by Thos. K. Arnold, M. A.; reviewed and carefully corrected by J. A. Spencer, M. A. 1 vol. 12mo. 50cts.

A First and Second Latin Book and Practical Grammar, by Thos. K. Arnold, M. A.; revised and corrected by J. A. Spencer, M. A. 1 vol. 12mo, 334 pages, handsomely printed. 75cts.

Nearly ready.

A Practical Introduction to Latin Prose Composition, by Thos. K. Arnold, M. A.; revised and corrected by the Rev. J. A. Spencer, M. A. 1 vol. 12mo.

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A First and Second Greek Book.

A Practical Introduction to Greek Prose Composition.

This is a most valuable collection of classical school books; and its publication may be regarded as the presage of better things in respect to the mode of teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of going over Latin and Greek Grammar without the remotest conception of the value of what they were learning, and every day becoming more and more disgusted with the dry and unmeaning task; but now, by Mr. Arnold's admirable method—substantially the same with that of OLLENDORFF—the moment they take up the study of Latin or Greek, they begin to learn sentences, to acquire ideas, to see how the Romans and Greeks expressed themselves, how their mode of expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly astonishing to those who have dragged on month after month in the old-fashioned, dry, and tedious way of learning languages.

☞ Professors and Teachers of Latin and Greek desiring copies of the above for examination, can be supplied gratis, on application to the publishers, or to their respective Booksellers in the several cities and towns in the United States.

FLUSHING INSTITUTE, L. I.

The subscriber having engaged the Flushing Institute, now occupied by the Rev. J. F. Schroeder, D. D., and known generally as St. Ann's Hall, will open his school there on the first Monday in May next. Terms, one hundred dollars a session, to be paid in advance. There are extra charges. Catalogues containing particulars will be forwarded to applicants.

EZRA FAIRCHILD.
Flushing Institute, L. I.—4t3

CHURCH UNION.—A Discourse by Rev. E. M. Johnson. For sale by D. Appleton & Co., and also at this office. Feb. 14.—3t

For the Churchman.

The Jesu Psalter.

FIFTH PETITION.

Jesu! Blest Author of the Faith—
Jesu! Great Conqueror of Death—
Lord of Eternity!
Jesu! sole Object of our hope—
Jesu! Who dost Life's portals ope—
O grant me Constancy.

I Believe in One God.

I.

Jesu! with Thy all-powerful Sign
In Name of the adored Trine
Have I been sealed to Thee:
O give me in the Holy Faith
Through want and scorn, thro' change and death
Unstained fidelity.

II.

Jesu! in child-like confidence,
In charity's sweet innocence
Daily may I increase;
In firm resolve Thy will to do
And every evil to eschew
May I abide in peace.

III.

Jesu! O let the memory
Of all Thou hast endured for me
More constant make my heart;
Strengthen my patience, and sustain
My soul in trouble, soothe the pain
Of every piercing dart.

IV.

Jesu! abroad in all the world
Thy Church's Banner is unfurled,
That all Thy Name may read;
The teaching of Thy glorious Bride
My Mother, Counsellor, and Guide,
O give me grace to heed.

V.

Jesu! make it my heart's delight
To keep each precept and each rite
Thy Holy Church hath made;
And make me, Lord, in every place
Partaker of the saving grace
By Her to men conveyed.

VI.

Jesu! let not not the world or sense
Weaken the trust and confidence
My soul hath placed in Thee:
Let me more firmly on Thee rest,
That so my spirit may be blest
With Thee eternally.

Glory be to the Father.

And, Lord, I plead Thee for all those
Whom sin so long hath held Thy foes,
O lead them unto Thee:
Teach them the bribes of earth to spurn—
Their vices into virtues turn
That they Thy face may see.

Convert the erring: may the dead
Along the stream of Life be led
With light and peace be blest:
In world unseen enlarge the bliss
Of those who walked with Thee in this,
And grant them endless rest,
Our Father.

In Quietness is our Strength.

Submissive faith is not the spirit of those bodies of Christians which have sprung up in modern times. They teach men not to believe submissively, but to doubt and inquire boldly. With most of them the Church is no reality. Each one stands alone to think and judge and decide for himself. Among them, doubtless, are many meek spirits of submissive faith. Of such as these not a few are led by an unseen Hand, and so feel after Christ and find him in his Church. Or if left still without, they are yet by that submissive temper shielded from most of the evils in which they seem to be involved. Having not seen they believe; and surely a blessing awaits them. And when upon any such trustful soul there breaks the light of true Church history, we think that such an one cannot well fail to see in our communion the home where faith may rest undisturbed by doubt. This change, of course, involves disturbance to such a spirit; but this can be only where one so trustful has been resting in error. What I would say is this—that such a spirit cannot, without some sinful forsaking of itself, ever be seriously disturbed *in* the Church; much less be lured away from her pale. The impatient and unbelieving can no where be safe. Not even in the Church then can there be any quiet rest, any full assurance or any vigorous growth of the soul, if there lurk within any doubt, any fear as to the character of her home. Such fears, we must believe, may naturally arise in the most humble and trustful member of a modern sect. Such societies fail to meet the wants and cravings of the soul. They offer the soul nothing on which to rely; they embody nothing, they perpetuate nothing. Tried by historic tests, too, they fail; they appear at once to be the changeful, perishing creatures of human device. Increasing piety, self-knowledge and learning will then, we believe, bring many—the purest and most trustful of the sects, over to us. Those of a different temper we should not seek; they can never prove a blessing or a gain to us; they will only bring their restless dispositions with them. And by like sound influences, do we also believe, that faithful spirits may and do come to us from the corruptions of Rome. They have in her a *Church*, and this stays their souls the longer. Rome has all that the sects lack; but then she has added besides much that her Lord does not sanction. She binds impious burdens on the faith and practice of her members, from which pure spirits may well seek to escape to the easy yoke and light burden of the Saviour. Such, we know, are the yoke and burden which the Church call upon us to carry. The deeper, then, the learning, the holier the life in our communion, the firmer the assurance of a quiet, patient spirit among us. Such an one will ever more and more realize that this Church is indeed the Body of Christ, not a mere human society. Historical tests,—*the only ones, remember, by which we are ever safe in determining where our allegiance is due*, such tests will most clearly show that the Church is apostolic in her origin and in the line of her ministry; well ordered in her liturgy and government; and efficacious in her offices and sacraments. Compare her with every rival claimant, none has claims like hers. Sects of yesterday laugh at such tests; Rome cannot endure them. We hold to the word of God as interpreted by pure antiquity; Rome claims the right to teach what she will, no matter how novel or absurd, under fearful anathemas, unrestrained by the Bible and unshamed by the truth of better days. We give *both* the Body and the Blood of Christ to his members as he commended; Rome mutilates, it is to be feared, nullifies, his sacrament by denying her members his blood. We seek union and communion with all sister churches; Rome furthermore sets up, dismembers and crushes them ere she can. And shall such as she win, even for a moment, one longing soul from us? Shall I ever so little esteem, so far forget the fair beauty of the Zion where God has placed me, as to deem it possible that in the Church I could ever be at home where the beauty of God's house has been so marred and defiled? No—never; for *we know what we worship*; we know where and where *only for us* is the true salvation.

Such thoughts as these have of late been much in my own mind, and it has seemed to me a duty to express them here, in the hope that they might aid and comfort you all, my brethren; though I have addressed myself chiefly to the older portion of you. My only regret is that I have not been able to express these reflections as earnestly as I cherish them. This is a time when Churchmen need such thoughts. Of late we have had much at home to give pain to our hearts and trial to our faith. And now sad news comes to our ears from that good old Church, which we love as the mother of our own. Churchmen may well be *tried*, but *tempted* they need not be. Let them in holy confidence even now *rest* and *stand in their lot*. They sadly need, I grant it, a more earnest practice. But how will any practice and obey fully, if they can at all imagine their allegiance to the Church to be a thing subject to the control of outward events or inward fancies? How unfair, too, are they who would leave their own duty to depend on the demeanor of others, or on their own feelings of comfort? Why should it matter how things may go on around us? With thoughts like these, we can find no difficulty in deciding how we are to act and feel, though brethren still of the same communion think and teach differently from ourselves. Are we thereby to be brought to doubt the truth of our guide, because some who ought to follow her do not so? Far otherwise. Let us honestly and laboriously study to know what the Church teaches; let us read that doctrine in our Bibles; and let us *practise it*. She is not responsible for the defects of her members, if only she provide them sound teaching. And certainly we are not responsible for our brethren. The Church allows us all freedom of thought; she forbids only licentiousness. Let us not be so inconsistent as to use our liberty to the utmost, while we deny that freedom to our neighbors. And let us be satisfied with the doctrines and offices of the Church *as they are*. It is the part of a restless, not of a quiet, trustful spirit, to seek needless changes at the price of peace.

And what are we to say or to feel about the fervent piety of those not with us? Think and speak of such piety, on which side soever of us found, in the same way. Thank God for what may seem the overflowing of his grace beyond its own channel, he has told us how and where to find him. If, as the reward of faith,—greater than which He sees not any,—no not in Israel,—He meets and blesses others where we rightly believe there was no promise that he would, let us thank Him, and humbly repent that we are not better over surer promises and over fuller supplies.—*Rev. J. B. Kerfoot.*

Developement vs. Patristic and Scriptural Studies.

There is a conclusion which must at once occur to every one in perusing such speculations as those of Mr. Newman; namely, that if things be really as he represents them, it must be not only useless but positively *injurious* to study the early writers at all. Useless, surely—for who that can enjoy the noonday would linger in the dawn?—but, moreover, pernicious, for in so faint a twilight not only the eyes are injured by straining the vision, but *objects themselves* are liable to be seen in the most mistaken and distorted aspects. Whether considered doctrinally or practically, Mr. Newman manifestly thinks the religion of the middle ages a vast improvement on the religion of St. Cyprian and St. Irenæus. As regards DOCTRINE, this is plainly and confessedly the substance and tendency of his whole argument; he, undoubtedly, holds it was given to Aquinas and Scotus to reach dogmatic apprehensions, of which those "children in understanding" above-mentioned had sometimes imperfect conceptions, sometimes no conceptions at all. If there be a difference of any sort between Augustine and Ligulori (and if there be not, what becomes of Mr. Newman's theory?), it must manifestly be incalculably to the advantage of the latter. Nay, as persons of feeble powers of vision, in the midst of a bright and abounding illumination, will see better than the strongest eyes in glimmer and haze, minds of very inferior *faculties* now-a-days must be strangely wanting to themselves if they are not far advanced in theological attainments beyond such beginners as Basil and Chrysostom: to compare the catechetical schools of Alexandria, Antioch, Cæsarea, with our Irish Maynooth, would palpably be an insult to the latter, too gross for even the licensed bitterness of religious controversy. While again, as to PRACTICE, Mr. Newman explicitly speaks of such men as St. Bruno and his fellows as specimens of an excellence of which early days presented but immature *types*; nor, indeed, if doctrine be eminently practical, can it be doubted that with the increase of doctrinal development piety must have, on the whole, proportionably increased; and thus the primitive martyrs and confessors come to be but meagre models of perfection after all. It will also very plainly follow, that the custom of "expurgating" Fathers, which we have so long ignorantly regarded as the vilest process of dishonesty extant in the history of religion, is no other than the obligatory function of the growing Church. What mature mind would allow its juvenile efforts at authorship to circulate uncorrected? But, now, is this inference capable of no *further* application? Have we yet seen the termination of the prospect it opens? An Object stands at the end of this long vista of the past history of the Church's dogmatical and devotional literature,—an Object venerable, indeed, yet scarcely more venerable than the Church's own conscious belief at any epoch, if *both* be alike inspired. What can subtract the Bible itself from the grasp of this argument? If the developed organism should fitly supersede the elementary germ, to no book does this latter character (according to the very spirit of this theory) more perfectly apply than to the Holy Scriptures themselves. If the Athanasian Creed, authenticated by an infallible Church, was, as Mr. Newman observes in a place already alluded to, susceptible of alteration, on what conceivable principle should the Bible be respected? Can one infallibly authorized document rank higher than another?—or is the Bible, consisting chiefly of insinuations and hints of doctrine rather than express enunciations, as we are perpetually told, clearer, plainer, more distinct as an expression of truth, than the Athanasian Creed? When we weigh all this, we can see some consistency in the principles which in the Roman Expurgatory Index led to the jealous precaution, "*Expungi* etiam oportet *verba Scripturae sacrae*, quæcunque ad profanum usum impiè accommodantur." Why, indeed, should the "verba Scripturæ sacræ" be treated with more ceremony than the words of any received doctor in a Church under guidance as constant and unfailing as the Scriptures themselves could claim, and perpetually, as the new theory would maintain, growing in *fuller* and yet fuller knowledge? Why should the authentic book of the apostolic age be regarded as any more than the authentic book of any other equally inspired age? Why so *much*, since it was the earliest, and, therefore, the most unformed, and indecisive, and immature?—*Prof. Butler in Irish Ecclesiastical Journal.*

Scholastic Theology Rationalistic.

The whole foundation of the scholastic philosophy was thoroughly and essentially false; and it had the most prejudicial and injurious influence, not only on theology, but on the whole spirit and modes of thinking of this age. When, however, the evil appeared nearly incurable, and the false current of opinion was too strong to be resisted, a mighty service was rendered to mankind, when acute and sagacious theologians, endowed with philosophical talents and discernment, like a St. Thomas Aquinas, adopting the common, but erroneous, basis of this old Aristotelian rationalism, founded on it a system in which they attempted to reconcile this philosophy with the dictates of faith, and thus, in this respect at least, avert from their age the dangerous consequences of this false direction of the human mind. Yet, on the whole, this was but an apparent reconciliation; and the scholastic philosophy, or in other words, the rationalism of the middle age, broke out often afterwards into a haughty and violent opposition to the doctrines of revelation.—*Schlegel.*

It would be unreasonable to suppose, that no parts of the Psalms may by us be spiritually applied, but such as are already expressly applied for us by the inspired writers. Let any man consider attentively a New Testament citation; then let him as carefully read over, with a view to it, the Psalm from which it is taken, and see if it will not serve him as a key, wherewith to unlock the treasures of eternal wisdom; if it will not "open his eyes," and show him "wonderful things" in God's law. When we are taught to consider one verse of a Psalm as spoken by Messiah, and there is no change of person, what can we conclude but that he is the speaker through the whole? In that case, the Psalm becomes at once as much transfigured, as the blessed Person, supposed to be the subject of it, was on Mount Tabor. And if Messiah be the speaker of one Psalm, what should hinder, but that another Psalm, where the same kind of scene is evidently described, and the same expressions are used, may be expounded in the same manner?—*Bishop Horne.*

I have been reading some of the works of Dr. George Hickes against the Romanists. He is a sound and acute reasoner, and differs from Leslie in this, that whereas Leslie's method was to single out one point, which he calls the *jugulum causæ*, and stick to that; Hickes follows them through all their objections, unravels their sophistry, and confirms all he says with exact and elaborate proofs. He shows the greatest knowledge of primitive antiquity, of fathers, councils, and the constitution and discipline of the Church in the first and purest ages of it. This kind of learning is of much greater value and consequence than many now apprehend. What, next after the Bible, can demand a Christian's attention before the history of the Church, purchased by the blood of Christ, founded by inspired Apostles, and actuated by a spirit of love and unity, which made a heaven upon earth even in the midst of persecution, and enabled them to lay down their lives for the truth's sake? Much I am sure is done by that cementing bond of the Spirit which unites Christians to their Head and to one another, and makes them consider themselves as members of the same body, that is as a Church, as a fold of sheep, not as straggling individuals.—*Bishop Horne.*

We had the good fortune to meet with the works of the Rev. Charles Leslie, in two volumes folio, which may be considered as a library in themselves to any young student of the Church of England; and no such person, who takes a fancy to what he there finds, can ever fall into Socinianism, fanaticism, popery, or any other of these more modern corruptions which infest this Church and nation. Every treatise comprehended in that collection is incomparable in its way: and I shall never forget how Mr. Horne expressed his astonishment, when he had perused what Mr. Leslie calls *The History of Sin and Heresy*; which, from the hints that are found in the Scriptures, gives an account how they, sin and heresy, were generated among the angels before the beginning of the world. "It is," said he, "as if the man had looked into heaven, to see what passed there on occasion of Lucifer's rebellion."—*Jones's Life of Horne.*

In an age in which the great mysteries of religion were, after a fashion, tarnished and distorted by a gross and carnal comprehension of them, the character of an impugner of any portion of the received theology, however just may have been the positive grounds of his attack, must always be liable to a suspicion. We cannot, without inquiry, be certain whether his assaults were directed against a specific corruption, or against the mystery in connection with which that corruption would generally be viewed; whether he was animated by a reverential love for the truth revealed, or by the baser spirit of infidelity and indifferentism.—*Bowden.*

If we look back upon our past lives, it will generally be found that the leading events which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an overruling Providence, which acts without consulting us; putting us into situations which are either best for ourselves, or best for the world, or best for both; and leading us as it led the patriarch Abraham, of whom we are told that he "knew not whither he was going."—*Jones of Nayland.*

So far as knowledge, though of the purest sort, infuses pride, just so far it extinguishes devotion.—*Jones of Nayland.*

The dreams of ambition are ever most brilliant when the outlines of the vision are uncertain and confused; and the first moment which secures the undoubted possession of a long coveted prize, does much to divest it of the dazzling splendor with which the mingled lights cast on it by hope and fear had previously arrayed it.—*Bowden.*

ILLUSTRATIONS OF POPULAR RELIGIONISM.—*Development of Morality.*—The Rev. Mr. Coan, an excellent missionary of the A. B. C. F. M. to the Sandwich Islands, has made the disuse of tobacco a test of Church membership. He found the use of it among the natives excessive, and its stupefying and intoxicating effects an insuperable obstacle to the influence of the Gospel. The other missionaries, we believe, have adopted the same course. And there can be no doubt to a mind enlightened on this subject, that there is nothing among ourselves, except alcohol, which so obstructs the saving and sanctifying influence of the Gospel. In the first place, it unfits the mind to receive the truth; and in the second place, if it obtains any lodgment there it is feeble, and soon expelled by this mighty spirit of evil. This, we are well aware, will be thought strong language to use in reference to tobacco, although it would not be thought too strong in relation to alcohol. Let the following question then be seriously considered, How can a mind be prepared profitably to receive and entertain religious truth, so much under the influence of a powerful narcotic, that the absence of it produces general uneasiness, a kind of vacancy of thought, and, in some instances, distraction?—*Lane and Cox's Mysteries of Tobacco.*

It is only necessary to call attention to the following petitions, in order to ensure them a large number of signatures.

To the Honorable the Legislature of the State of New York:

The MEMORIAL and REMONSTRANCE of the undersigned most respectfully showeth:

That your Memorialists are inhabitants of the city of NewYork and members of the Protestant Episcopal Church who belong to the congregations of TRINITY CHURCH in said city,

That they understand that a petition has been presented to your honorable body, praying for a repeal or modification of the act of 25th January, 1814, entitled, "*An act to alter the name of the Corporation of Trinity Church in New York, and for other purposes.*

Your Memorialists have, by their Vestry, submitted their official and corporate remonstrance on this subject, but they feel constrained by a sense of duty to superadd thereto their remonstrance as individuals, and distinctly to state, that they in all respects approve and adopt the action of their Vestry; and that had their Vestry hesitated for an instant to meet at once this first insidious and indirect attack upon the chartered rights of the Church of which they are the honored representatives, they would have been faithless to the trust committed to their charge.

From the papers that have been printed with said Petition, as well as from the Petition itself, it is evident that no action on the part of the Legislature is necessary. It is therein admitted that our JUDICIAL TRIBUNALS are competent to grant redress to the petitioners. If then their right and remedy be perfect, as they allege, your Memorialists most respectfully but earnestly submit, that it would obviously be in the highest degree unjust in the Legislature, (even admitting their power so to do,) at the mere suggestion of individuals, to pass an act which, although not intended to have such effect, would be forthwith proclaimed by the Petitioners as a legislative expression of opinion in favor of their claim.

It is now nearly *one hundred and fifty years* since the charter of Trinity Church was granted, and upwards of *sixty years* since its confirmation by the Constitution as well as by the Legislature of our State; and it is more than *thirty years* since the passage of the act now *for the first time* complained of. And from the most ancient days to the present, its Vestry has been elected exclusively by the members of the congregations of Trinity Church and its chapels. Should not a fact of this kind be considered of great weight with a People resting all their best hopes on the observance of LAW and ORDER? And should not the Legislature of such a People be deeply impressed with the absolute necessity for their interposition (and that too at a moment of unhappy excitement in our Church) before they would permit themselves to take any part in the matter?

Your Memorialists respectfully submit that a question affecting the chartered rights of Trinity Church, and particularly the election and organization of its Vestry, and possibly the validity and effect of all their proceedings for so long a course of years necessarily involves other questions connected with the rights of property and the titles of estates, and numerous other matters which render it one of the greatest magnitude and importance, and therefore any unnecessary action of the Legislature would be calculated directly to disturb the Peace of the Church and to create dissensions not only among the members of our denomination, but of numberless others not of our communion.

Your Memorialists respectfully submit that it is absolutely irreconcilable with REASON and GOOD CONSCIENCE that they should be subjected to the control of a promiscuous mass of individuals of other Episcopal congregations—who would be unknown to the Ministers and officers of Trinity Church—who would have no particular interest in our regard for her—and who would exercise an absolute despotism over your Memorialists; subjecting the best interests and property of their Church to selfish and party purposes, and finally dissipating its estate for ever.

And your Memorialists therefore respectfully submit, that if there be those who suppose themselves aggrieved by the conduct of this mother of Churches—this beneficent friend to RELIGION and LEARNING—whose escutcheon has never been soiled by even the breath of suspicion as to its INTEGRITY—which has enrolled among its members many of the ablest and holiest of the land—they should be left to the judicial tribunals which are open to rich and poor; and that the Legislature should cautiously abstain from any action going to disturb the contemporaneous and anciently established and since uninterrupted usage of a MOST VENERABLE CORPORATION.

And your Memorialists will ever pray, &c.

New York, January, 1846.

(*It is requested that the following be signed by none but members of the Protestant Episcopal Church, who do* NOT *belong to the Parish of Trinity Church.*)

To the Honorable the Legislature of the State of New York:

WE, the undersigned, inhabitants of the City of New York, and members of the Protestant Episcopal Church in the State of New York, but not belonging to the Parish of Trinity Church in said city, beg leave to represent to your Honorable Body, that we have perceived with pain and regret that an application has been made to your Honorable Body to exercise your legislative power, as far as it can be interposed, in interfering with the property of said Trinity Church, and the rights they have enjoyed for nearly a century and a half; we therefore beg leave further to represent, that not only for the PEACE and QUIET of the Church, but for various other reasons, we are opposed to any such interference, if it can be exercised; and beg leave most respectfully to remonstrate against the same; earnestly desiring that said Trinity Church should continue in the unmolested enjoyment of that property and those rights the same as heretofore enjoyed; and to which, in addition to their merits, the hand of TIME has put his SEAL.

And your Remonstrants, as in duty bound, will ever pray, &c.

New York, 19th January, 1846. 3t

NO. IV. BISHOP HORNE. NOW READY, No. iv. of the Complete Works of Bishop Horne—being a continuation of the COMMENTARY ON THE PSALMS. Price 25 cents.

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GOVERNESS.—A Lady, accustomed to teaching the branches usually required, wishes to make an engagement for the spring as resident Governess in a family. Address "E. D. T. Z." box 663, Post Office. Feb. 14—$2t

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THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.
The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.
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No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.
There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.
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